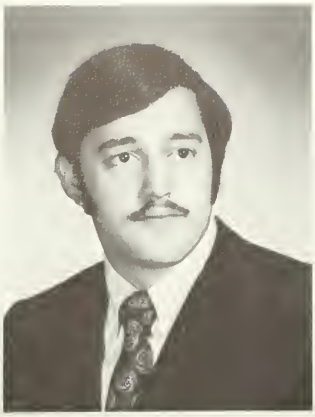
MASMID 1971

Digitized by the Internet Archive
in 2010 with funding from
Lyrasis Members and Sloan Foundation

http://www.archive.org/details/masmid1971



David L. Leibtag

Editor-in-Chief

A Few Words of Explanation

Howard L. Dorfman

Editor-in-Chief

When we were elected Eitors-in-Chief of **MASMID '71,** the promise was made — our yearbook was going to be different, ours was to be the break with the stereotyped yearbooks of previous years, and other such words of BS. Well, you thought that it was all BS. And now, if you're taking the time to read this editors' message, you're ready for the same old trite opening section with the same old corny digs at old Yeshini Tech, to be followed by the same old activity and sports shots, together with the usual senior section. And you'd be satisfied, right? After all, what is a yearbook, anyway?

In our opinion, a yearbook can be more than a ragtag collection of group shots and glittering generalities about college life. Let's face it — we've spent the last four years together at Yeshiva College. Roughly, that adds up to some 1200 bullshit sessions, 200 all-nighters, 920 hamburgers, french fries and cokes, and countless skipped meals, blind dates, and cut classes. We've been pushed, prodded, cadjoled, threatened, lectured to, yelled at, and talked down to. No matter how you slice it any yearbook that does not attempt, in some way, to recall those days of wine and roses in some detail has failed to represent those four years. In these volumes, we've made the attempt.

Before you read this yearbook, forget any preconceived notions you might have as to what a yearbook is supposed to look like. Most probably, what you will read and see will bear little, if any, resemblence to your concept. Since Yeshiva University bears little resemblence to any other college in the United States, we felt that any effort to describe her should take a radically different approach.

MASMID '71 has been published in two volumes. Volume One deals with the idea and concept of Yeshiva University — its principles, its attributes, its faults. It is, we hope, some picture of the unique character of the University. Sure we're different — but how are we different? And, perhaps more important, **why** are we different?

Volume Two deals with the people of Yeshiva University — administration, faculty, and students. This year, we've interviewed members of the administration and faculty and published their views of the university, religion, the character of the student body — even a little about sex. It might be a little late, but it's kind of nice to know that some members of the 'ruling class' have some ideas about things outside the classroom.

All in all, we feel that this year's **MASMID** attempts to answer part of the question, "What is Yeshiva University?" Obviously, everyone has some answer of his own. However, we feel that this yearbook sheds some light on the enigma that is Yeshiva. Besides, when you're married and have children, you can always show them this yearbook when they ask you, "What did you do during the war, Daddy?"

TABLE OF CONTENTS — BOOK ONE

YESHIVA COLLEGE OF AMERICA — CATALOGUE OF 1928 4

RELIGION AND DIVERSITY 34

LookingForward and About With Hindsight
A. Leizerowski 36

An Analytical Approach to the RIETS Question
I. Teitelbaum & D. Leibtag 40

To Be Gifted, Young, and Orthodox
Ben Yamin 44

RIETS?
H. Billet 48

The Radicalization of Yeshiva University
H. Dorfman 50

An Interview with President Samuel Belkin 58
A Study in Schizophrenia 60
An Interview with Rabbi Joseph Soloveitchik 62

SPORTS 66

Basketball 68
Wrestling 76
Fencing 82

SOCIAL GESTALT 86

Teching It
M. Spero & S. Rock 88

Eating at Yeshiva 93

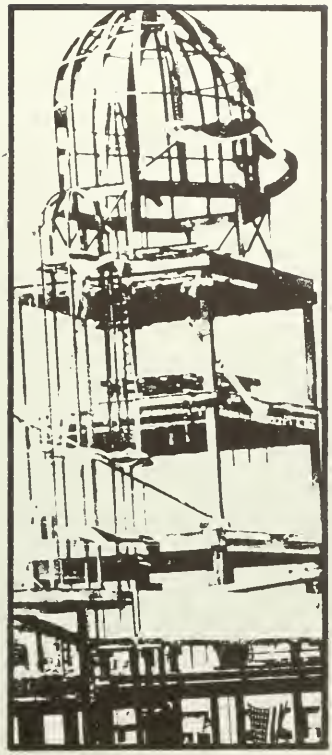
MU-6-5900
M. Goldish 99

YESHIVA COLLEGE

OF

AMERICA

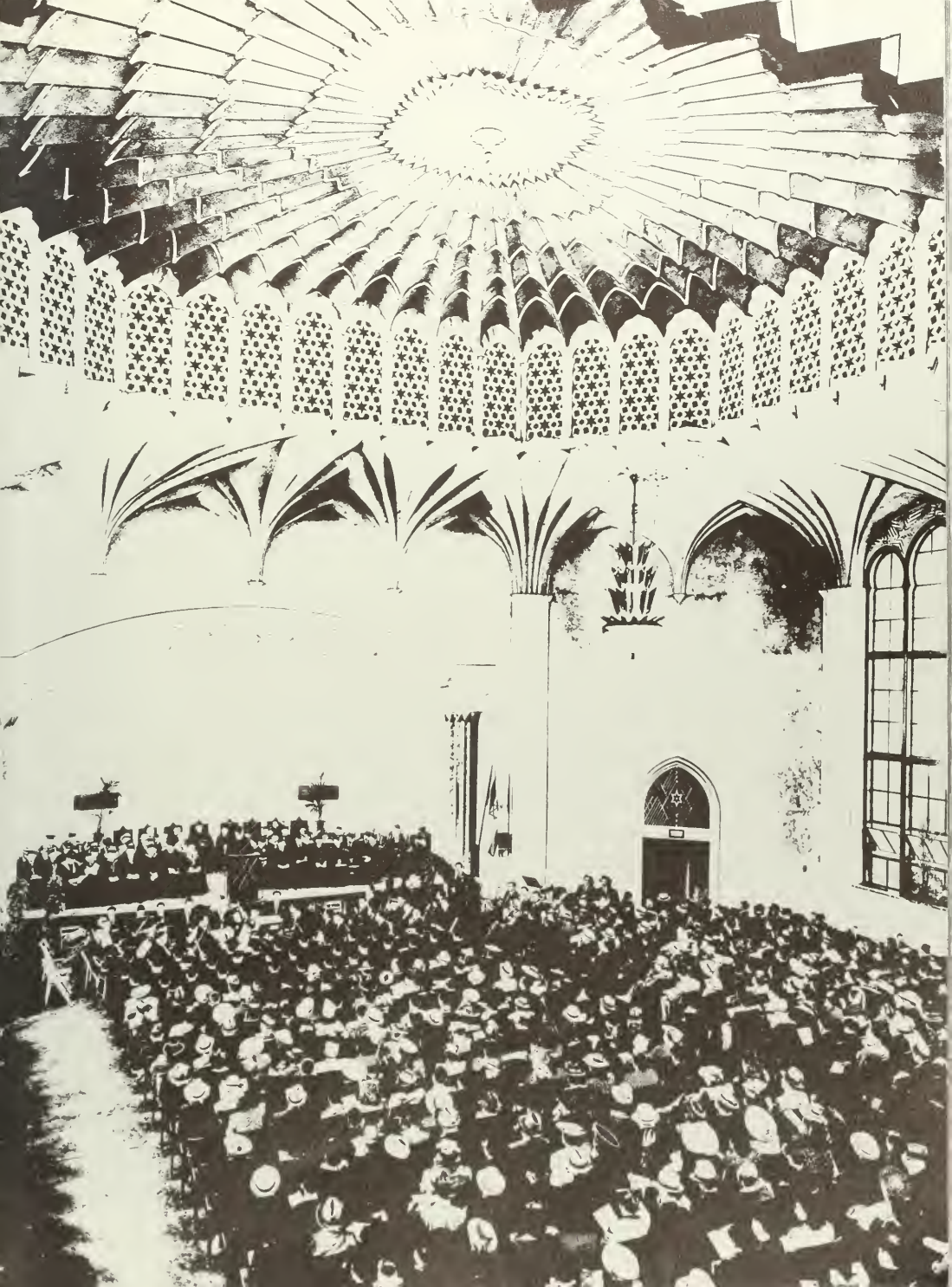
1928



THE 1928 catalogue of Yeshiva College of America marks the first publication to be issued by the college from its new home on Amsterdam Avenue and 186th Street. As such, it is fitting that a few words be recorded as to the attitudes and feelings that went into its construction, and the hopes and aspirations placed on the newly completed Main Center.

Yeshiva is to become a distinctive intellectual, spiritual center of American Jewry and will help advance Jewish culture, together with the dissemination and increase of general knowledge.

The Yeshiva College Catalogue of 1928 was never issued as it appears on these pages. Thus, we can only guess as to its content. However, it is obvious that the Yeshiva College of 1928, with its first graduating class of thirty five students, is a far cry from the Yeshiva University of 1971, with its 8,000 plus enrollment. Yet, the question remains. Has the physical growth of America's oldest and largest outstripped her spiritual basis? It is far easier to measure an institution's physical growth than her adherence to philosophical and religious precepts.



DONATIONS
RECEIVED HERE

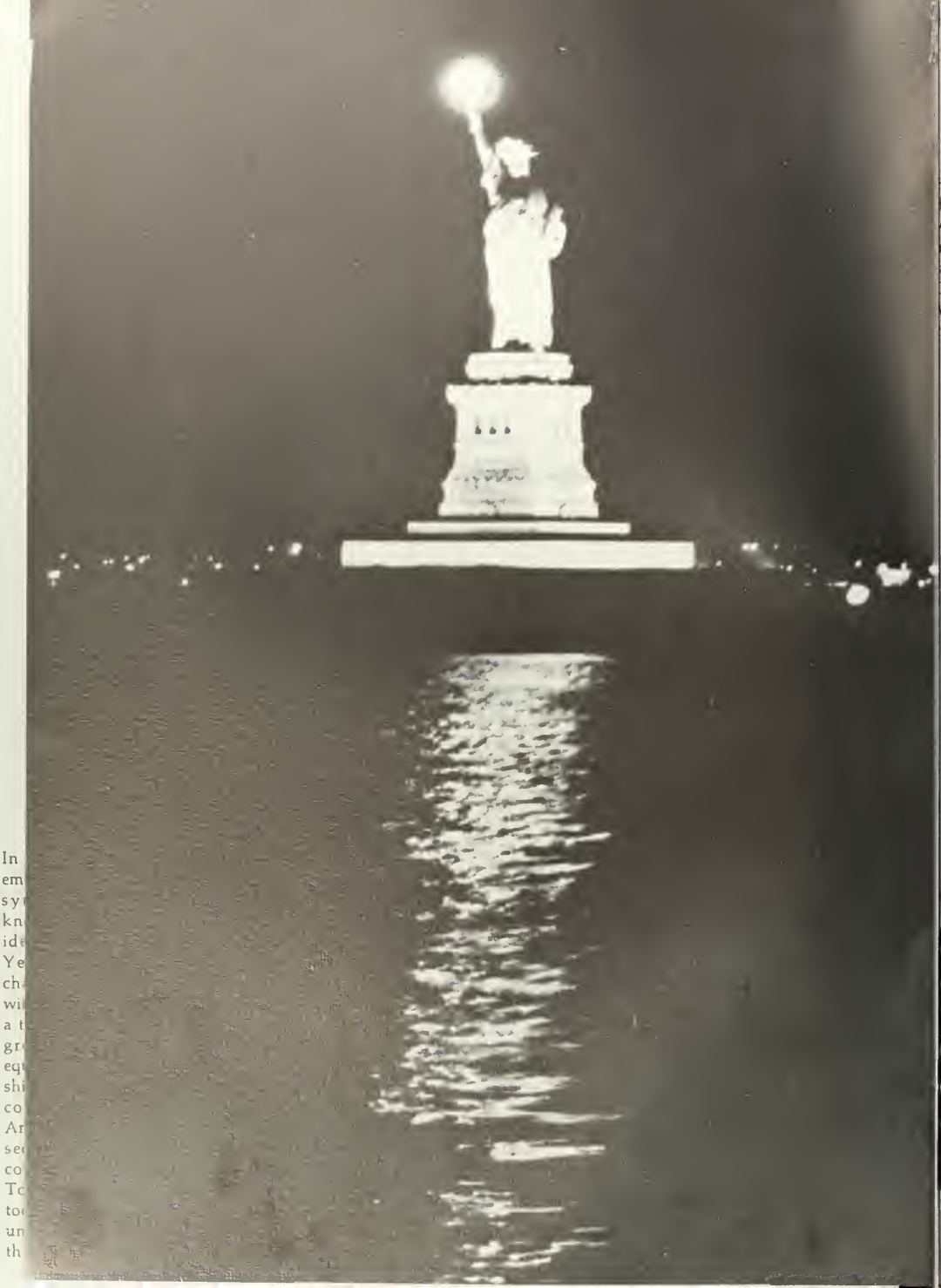
From the day the cornerstone was laid in 1927, the construction site was filled with a sense of excitement, an excitement based upon the opportunity of translating abstract ideas and hopes into concrete and steel.

The edifice whose completion we now hail is the physical representation of the ideals and aspirations of Orthodox Jewry in America.

The dedication of the Rabbinical College Building in 1915 brought forth the hope for the future of Orthodox Judaism in America. "The new Rabbinical College", wrote the chairman of the building committee, "holds forth as its object "Orthodox Judaism and Americanism". The enthusiasm in the press was infectious. The New York Herald Tribune reported that " . . . New York has seen the last of the ancient cheder where Jewish youths studied the Talmud through the watches of the night . . . Old country methods of educating spiritual leaders were abolished yesterday." Have "old country methods" been abolished? Has the goal of the synthesis of Orthodox Judaism and Americanism been reached?

In the Main Center is embodied the concept of a synthesis of secular knowledge and Torah ideals. By giving the Yeshiva student the chance to attend college within the framework of a traditional Torah background, we are best equipping him for leadership within the Orthodox communal society in America. As such, his secular knowledge becomes an adjunct to his Torah knowledge and a tool to help him better understand the glory of the Almighty.

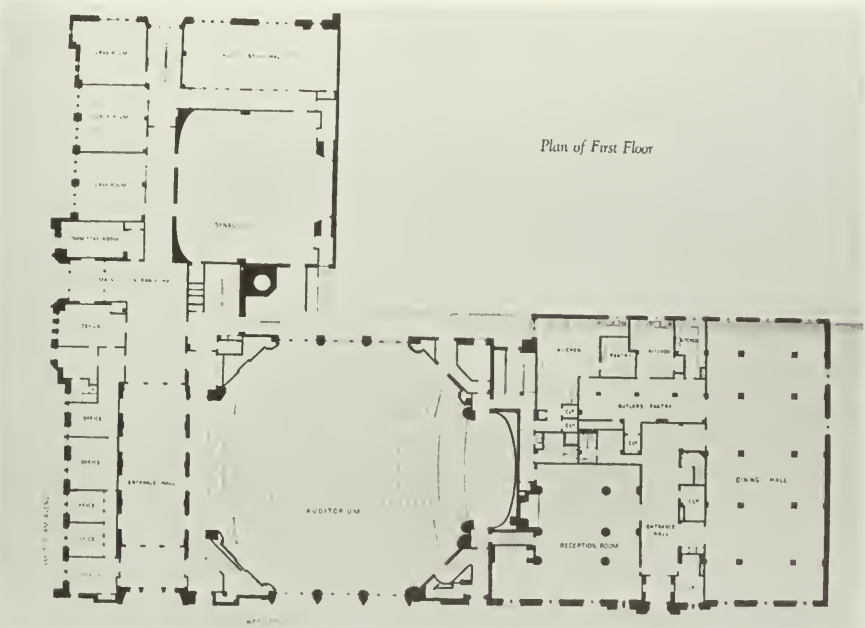
THEOLOGICAL SEMINARY



lowever, even from its inception as the Rabbinical College, oubts were raised with the structure itself. Louis Marshall rote in the June, 1925 issue of the Jewish Forum: "A wall of difference is created between those who acquire their secur and religious training in such an institution (Rabbinical ollege) and the outside world." It would seem that Louis larshall, rather than any Yeshiva administrator, foresaw the ux of the Yeshiva College enigma.

Yet, despite the broad support of our aims, the College is well aware of the criticisms of the skeptics who doubt the very idea of a Yeshiva College. A contradiction in terms, they say. You will have to sacrifice your principles,either to Orthodox Judaism or to your college curriculum.

To the founders of Yeshiva University, a rabbinical college was too limiting a goal. It would be shortsighted to establish a school merely to educate and produce Orthodox rabbis who will be able to deliver sermons in English, the immediate objective of the existing Rabbinical College. Despite the RIETS Strike of 1906 (in which students of the Rabbi Issac Elchanan Theological Seminary struck over the expulsion of a number of their fellow students for violating the then existing ban against attending a school of secular studies while in attendence at RIETS), the Rabbinical College offered little more than preparatory work in the secular field. Thus, in the years 1915-1928, the dream of a true Yeshiva College, in the fullest meaning of both terms, was born. And, to the architect of that dream, Dr. Revel, the two terms need not be mutually exclusive.



Plan of First Floor

Only those who have shared our faith in the Yeshiva College, and those who share our hopes for its development should need bother criticize our efforts. Yeshiva College will never hesitate to respond to these concerned critics in an honest effort to achieve the ultimate goal of **Torah U'madah.**

The new school was never intended to replace the cheder. Many of the leaders of American-Jewish education hoped that the new college would help raise the standards of all the Talmud Torahs and elementary Yeshivot by providing an educational goal towards which they could aim. The Yeshiva University of 1971 has neither replaced the cheder nor succeeded in becoming the goal of Orthodox Jewish education in America. However, what it does have are a number of fine graduate schools, with no connection to the field of higher Jewish scholarship.

The major universities of today in America are quite impressive both in physical size and diversity of study. Yeshiva College, although unable to match them as yet, seeks expansion. Our expansion will be of a unique character, owing to our unique position in the education field. While growing, we will never sacrifice the close **rebbe-talmid** relationship of the **cheder** while offering the spiritual guidance unavailable at any secular institution. Expansion at Yeshiva College will always seek to further our goal of providing our students with direction towards a life in America in consonance with the concepts of the Torah ethic.

YESHIVA COLLE
19
COURSE
FRENCH
GERMAN
HISTORY

GE OF AMERICA

28

LISTING

LATIN
MATHEMATICS
PHILOSOPHY

PHYSICAL EDUCATION
PHYSICS
PUBLIC SPEAKING

In advocating the importance and the purpose of a collegiate division, Dr. Revel wrote:

"The Yeshiva proposes to establish a College of Liberal Arts and Sciences ... with the double purpose of educating both liberally and Jewishly a number of Jewish young men who have already been imbued with the spirit and sanctity of Judaism so that these men may not be lost to us ... Some of our talented and idealistic young men will find in a College of Liberal Arts and Sciences under Jewish auspices a congenial home, unhampered by real and psychological restrictions which stifle the spirit."

The quote, printed in 1925, can still be used today in describing the hopes of Yeshiva University's true aims. However, in 1971, it is still only the hope it was for Dr. Revel. Although the building he spoke of rose on the banks of the Harlem River, the synthesis of the Talmudic and secular traditions he sought for in that building, eludes Yeshiva today.

RELIGION AND DIVERSITY

Looking Forward and About in Hindsight

by abraham leizerowski

Whether it be a sleeping place in the Catskills, a meeting place in Brussels, or an eating place in Tel-Aviv, the question that one of approaching manhood is most often confronted with is "What college do you attend?" There are approximately 3,000 possible American answers, 3,001 if one includes the near-impossibility today that one does not attend an institution of higher learning. Of all these responses, not one gets nearly the reaction observed as the quiet, reticent, and almost silently lost response of "Yeshiva University". It immediately becomes quite clear that for some unknown reason, far beyond human comprehension, the Yeshiva student is a unique and wonderful phenomenon.

"Oh! You must be terribly smart!" (Yes, terribly) or "So you're going to be a Rabbi?" or, more prevelant today — "You certainly don't look like a Yeshiva Boy" — are just a small segment of the similar responses to one's commitment to Yeshiva. If the answer would have been any other university, the questioner would have had to, of necessity, follow up his preliminary question with one of "What is your major?" However, at "different" Yeshiva University all the facts, assumptions, and conceptions, many of which are mis, are already known by all and no further questions are necessary. The world knows who and what you have been, are, and shall one day be. That is to say, all the world except for the unique Yeshiva student himself.

Throughout the elementary and secondary school education of the Yeshiva student it has been repeatedly hammered into his mind the notion that Jews are different. We are different from all other nations and people — even from many of our own fellow Jews. We have certain goals and responsibilities which are unequivocal and they are not tantamount to any others. We as Jews should never forget this. Contrary to the devastating philosophy of David Hume in the 18th century, the unique and independent Jewish self does exist as there exists an unbridgable chasm between us and them — the rest of the outside world.

It is improbable that one would question this at the age eight, thirteen and even a few years later. However, one overcast, dreary, and rainfilled day one suddenly breaks into sunshine, in accordance with the pathetic fallacy, as the light of revelation strikes: Why are we different? Do I, **not unlike** all the other people of the world, seek happiness, experience both joys and sorrows, work, eat, sleep, love, hate and search for ultimate purpose. Why is it that I was cast from a different mold than all others?

One has to cursorily glance through one of the many publications published by the bastion and perpetrator of the Jewish myth, P.R. and he will find the answer.

"Throughout the elementary and secondary school education of the Yeshiva student it has been repeatedly hammered into his mind the notion that Jews are different."

In one of it's recent issues of Yeshiva University News the bulletin made the statement that in our time of student unrest and campus factionalism, the Yeshiva College student body was honoring the members of the Establishment. This issue also contained portraits of a selection, not cross section of students from both Y.C. and Stern and the overall impression meant to be received from these character sketches was that of an idyllic version of the "Yeshiva" college student. He and she were contented, dedicated and totally overjoyed at being alive. Presently, upon the threshold of Furst Hall, one is able to look back at this, and the vision causes one to quickly wipe his lens.

Yes, one can truly say that life at a Jewish religious school is unique, but the question is how so? The problems which confront all the students of the seventies and those which confronted those students of the sixties are also very real ones at Yeshiva College. The religious questions, the drug problems, sexual conflicts, over-abundance of nonsensical requirements, quality and quantity of education, relevancy of education to future enterprises, states of national violence and pessimism, Vietnam and the draft, and the alienation between generations are also part of one's Yeshiva experience. Yes, contrary to the myths, propaganda, and beliefs of all older Jews, these questions are not only **their's** — the rest of the world's problems — but ours as well.

Again, the Yeshiva experience is a unique one. For while it has included an awareness for the college students of these other "states of affairs" in the twentieth-century it has also attempted to instill within it's students the knowledge which Judaism has offered for the past 5,000 years as a panacea to the world's ills. For a certain group, Judaism — the Torah way of life — as presented at Yeshiva University has been accepted as the best possible 'raison d' etre'. However, for the majority of students their quest continues, for Yeshiva's solutions have been found lacking, either in presentation or explanation. And herein, the problems, which are very uniquely Yeshiva's lie.

Since the present generation of graduates are all not completely satisfied with that presented or offered, it is the duty of the University to continue it's efforts in improving, expanding, and even at times reinterpretating it's stance upon many issues. Yeshiva lacks unity of leadership and it cannot form a cohesive front line of defense or offense on questions confronting American Jewry. And yet, even if it's fundamental position is from a 'halachic' viewpoint, there must yet remain room for legitimate grievances, arguments, and beliefs which may slightly differ from a positivistic stance. If American Jewry comprises all different interpretations of it's tradition, then Yeshiva University, whose creed is to "service the community of America" — Dr. Belkin, June '68 — must be able to remain responsive to the needs of all. If it's divisions are to move forward, then Yeshiva must consider and affirm it's position in higher education.

It cannot maintain an apathetic regard for **any** segment of its student body, and responsible and respected educators must see to it that all aspects of modern life are dealt with. To merely brush aside or attempt to conceal Yeshiva's entry into the twenty-first century is to deny its very existence. Yeshiva University's uniqueness must be presented as a cohesive whole to its students, for they are the only ones who will carry its message outside its walls. If these students are graduated disillusioned, dissatisfied, and hopelessly bewildered, what can both the institution and its environs hope to look forward to.

Yeshiva University has the potential — if that possibility exists at all — more than any other Jewish institution of higher learning, to lead in all phases of American Jewish life. However this goal must be worked for and attained not merely voiced in publications, dedications, and panegyrics. The Yeshiva experience must be made to coincide and deal with those questions which comprise the minds and time of its students. The intellectual, historical, and religious aspects of Judaism must be taught as a uniform and complete whole so that its message may be understood and comprehended by its students and will therefore be conveyed onward.

Alas, and yet thankfully so, the oxymoronious Yeshiva University, the whole, which by definition, must be the sum of its parts, has as its constituents students who are also very much aware of today's world and its crises, students who are also quite paradoxically "similarly different". ■

An Analytical Approach To The RIETS Question

by israel teitelbaum and david leibtag

An evaluation can only be as accurate at the data upon which the evaluation is based. Towards the end of achieving accuracy we composed a questionaire that we hoped would cover most of the important aspects of RIETS (Rabbi Isaac Elchanan Theological Seminary). The aim of this paper is to statistically analyze the strengths and weaknesses of the RIETS program and in turn, to shed some light on the miasma over RIETS. To remove as much as possible any human error all data and percentages were evaluated with the aid of a computer. The attitude analysis reported on these pages was supervised, to insure objectivity, by Mr. Harvey Bernstein, a social psychologist and instructor of Psychology at Yeshiva. A statistically significant sampe of 250 RIETS students (approximately one-half of the total RIETS population) were surveyed by questionaire for the analysis.

In the hope that this evaluation will be more than a review without effect we offer the results of our analysis to any Rebbi or administrator who wishes to use the evaluation.

Below is a listing of the empirical data received from the twenty-two (22) question survey:

		Agree	Disagree	Neutral
1.)	More Rabbaim should live on or near Y.U. so as to heighten contact with students.	39.16%	19.58%	40.00%
2.)	In general, I received the Rebbi I requested.	58.75%	24.16%	15.00%
3.)	When I entered the RIETS program I was sufficiently prepared for its level of learning.	73.33%	20.42%	5.83%
4.)	On the average, RIETS students are ba'alai derech eretz.	32.50%	39.16%	26.67%
5.)	My relationship with my Rebbi is close enough to ask his advice in personal problems.	25.00%	61.25%	12.92%
6.)	Most classes in RIETS are too large.	37.92%	24.17%	37.08%
7.)	My level of learning has substantially increased since I entered RIETS.	42.08%	39.16%	17.50%
8.)	There should be a related program in RIETS for students with a day-school background who are not prepared for Yeshiva learning (i.e. same amount of time given to learning but at a decelerated pace).	63.75%	14.58%	20.83%
9.)	In general, I have found my Rabbaim to be effective.	43.75%	38.75%	15.83%

		Agree	Disagree	Neutral
10.)	I feel that the administration of RIETS is effective.	11.67%	59.58%	27.50%
11.)	Many of the students attending RIETS do not belong there.	67.50%	10.00%	20.42%
12.)	If I have certain halachick problems I would feel comfortable in asking my Rebbi for advice.	55.83%	31.67%	12.08%
13.)	In general I am doing satisfactory work in RIETS.	56.66%	25.83%	15.42%
14.)	I was highly motivated to learn when I entered RIETS.	55.41%	21.25%	22.08%
15.)	My present motivation is less than it was when I entered RIETS.	46.25%	49.91%	10.42%
16.)	Do you feel that you might belong (or might have belonged) in a program similar to the present RIETS program, where the rate of learning and the amount of me'forshim covered are not as great as the present program demands.	30.83%(YES)	65.00%(NO)	
17.)	Do you feel that your religiosity has increased since you entered RIETS.	25.42%(YES)	71.67%(NO)	
18.)	My Rebbi has an interest in my personal problems.	42.50%	30.42%	25.42%
19.)	There is a sense of unity lacking among RIETS students and faculty.	72.50%	6.67%	19.58%
20.)	When in doubt as to halachick problems, I ask my Rebbi for his opinion.	37.50%	38.75%	21.67%
21.)	Mussar should be an integral part of the RIETS program.	65.00%	18.33%	15.00%
22.)	In general I am satisfied with the program at RIETS.	21.67%	58.75%	19.17%

The general interpretation of this survey points a dismal view of all facets of RIETS, which can be divided into four basic groups; the Rebbi, the talmid, the administration, and possible constructive change.

In questions 5, 9, 12, 18, and 20 we see that a minimum of one-third of the RIETS students are dissatisfied with their Rabbaim. The response to question 9 indicates that approximately 40% of the talmidim in RIETS find their Rabbaim ineffective and the response to question 18 indicates that 30% feel that their Rebbi has no interest in their personal problems. Perhaps it is this attitude that yielded a meager 40% agreement in response to question 1 (i.e. the concept that more Rabbaim should live on or near the Yeshiva campus), a question that should receive 100% agreement from b'nai yeshiva.

Questions 3, 4, 7, 11, 13, 14, 15, 16, and 21 outline the type of student in RIETS and the effect RIETS has had upon him. Seventy-three per-cent (73%) of the talmidim felt they were sufficiently prepared for the level of learning in RIETS (#3), and 55.00% felt that they were highly motivated to learn when they entered (#14); yet, approximately 40% feel that their level of learning has **not** substantially increased (#7), and 46% feel that they are presently **less** motivated to learn than when they entered RIETS (#15). It is also interesting to note what the talmidim feel towards each other. Question 4 indicates 40% feel that the talmidim of RIETS are not ba'alai derech eretz, and more significantly, only 32% were unequivocal in feeling that the talmidim are ba'alai derech eretz. If **"derech eretz kod'ma le'torah"** then we're in deep trouble! This feeling is reinforced by the response to question 21, indicating that 65% feel that **Mussar** should be taught to the talmidim in RIETS.

The responses to questions 10 and 22 severly criticize the administration. Sixty per-cent (60%) feel that the administration of RIETS is ineffective, and even more significant only 11% feel that the administration is effective. The responses to question 22 parallels the responses to question 10 in that 60% are dissatisfied with the RIETS program. The responses to these two questions indicate that either the administration is performing poorly (#10) or that there is something wrong with the total approach of the present RIETS students (see #11). Neither of these two possibilities are complimentary to RIETS.

The responses to questions 8 and 16 indicate the RIETS student's response to one possible change at Yeshiva: 63.75% feel that there should be a related program in RIETS for students with a day-school background who are not prepared for Yeshiva learning. This figure becomes more significant in light of the fact that 31% of the present talmidim in RIETS feel that they belong in such a program.

*

The survey yielded individual reports on 12 classes in RIETS. All other classes either did not respond or returned too few questionnaires to consider their responses representative of their classes. The class breakdown was analyzed with respect to questions 5, 9, 12, 14, 15, 16, & 18.

The analysis of question 5, indicated that 61% of the RIETS students feel that their relationship with their Rebbi is not close enough for them to ask their Rebbi's advice in personal problems. The class breakdown shows that no Rebbi achieved above 50 % agreement with question 5. This is a severe criticism of the Rebbaim, who should initiate relationship and increase contact with their students. It is odd though that the figures in question 5 do not parallel the figures in question 18. It appears that many of the students who feel that there is no close relationship between themselves and their Rebbi also feel that their Rebbi has an interest in their personal problems.

Further correlations show that approximately 50% of those talmidim who specifically stated that their Rebbi **had** an interest in their personal problems, felt that they did **not** have a close relationship with their Rebbi. We believe that this is due to the inability of many of the talmidim in RIETS to identify with their Rabbaim and to find sufficient similarities between themselves and their Rabbaim. This inability to relate to the Rebbi apparently places a barrier between the talmid and the Rebbi that impedes the possibility of a better learning situation at Yeshiva. To check this hypothesis we grouped the Rabbaim into two groups: those who received a B.A. from Yeshiva University and thus have a college background and have shared experiences similar to today's Yeshiva student; and those Rabbaim who did not graduate from Yeshiva University. The ratio of the groups was four (4) to eight (8) respectively. The average responses of the groups were then computed with the following results:

Question	Response	Rabbaim	
		Y.U. Graduates	Non-Y.U. Graduates
a) My relationship with my Rebbi is close enough to ask his advice in personal problems.	Agreement	36.50%	18.40%
b) In general, I have found my Rabbaim to be effective.	Agreement	70.25%	26.90%
c) If I have halachick problems I would feel comfortable asking my Rebbi for his advice.	Agreement	70.50%	44.00%
d) I was highly motivated to learn when I entered RIETS.	Agreement	58.50%	52.80%
e) My present motivation is less than when I entered RIETS.	Disagreement	66.25%	28.90%
f) Do you feel you might belong in a modified RIETS program where the level of learning is at a decelerated pace.	Disagreement	74.50%	57.25%
g) My Rebbi has an interest in my personal problems.	Agreement	48.50%	39.00%

This comparison clearly indicates that the talmidim of Yeshiva learn better and are more motivated when taught by Rabbaim with whom they can more easily identify and who can more readily understand the problems confronting the Yeshiva University student.

*

To list all the changes needed in the RIETS program would be ludicrous. It could probably fill all the pages of this yearbook. But there appear to be some very basic changes, changes that if instituted would probably cause most of the other difficulties to correct themselves.

The administration is misdirected and is in need of guidance. **The students in RIETS should be given a greater voice in both choosing new RIETS administrators and in making administrative decisions.** This is the only way in which the administration can keep in touch with the needs of their students.

With students working in the administration it is possible that a second needed change may be instituted; the institution of **more rigid entrance requirements.** As the survey indicates 20% of the students presently in RIETS feel that they were not prepared for its level of learning. We feel that one-fifth (1/5) of the student body is a significant figure. Furthermore, we feel that this figure would have been much higher if we could have reached the many students who rarely go to shiur and therefore were not surveyed. **Raising the entrance requirements must be done concomitant with the creation of a new program or subprogram within RIETS,** that will accept students who know too much to be accepted by JSS (James Strair School for General Jewish Studies) but are not sufficiently prepared to successfully enter the present RIETS program. This new program could devote the same amount of time to li'mudai kodesh as the present RIETS program but should be modified. Gemorah should be taught at a slower rate, stressing yi'dios (knowledge) and halacha le'maaseh. The student should also be taught in a manner that demonstrates that gemorah is not all that there is to Judaism. Many of todays RIETS students are "turned-off" because gemorah is emphasized to the total exclusion of all other learning. This creates an antiquated setting with which many of the RIETS students cannot cope with.

The lack of ability to cope with many of the situations in RIETS is evident and indicates the need for guidance. **A guidance program is essential to RIETS if RIETS is to produce Jews who can withstand the pressures of assimilation.**

In keeping with tradition, we saved the most important change for last. The last half of this analysis demonstrated the need for new and different Rabbaim in RIETS. We need Rabbaim who are capable of understanding the feelings and experiences of the young American Jew. Yeshiva claims to be the bastion of American Orthodox Judaism but will soon find itself without proof if it cannot adjust its program to today's young Jew. Most of the present RIETS Rabbaim cannot understand the feelings of the young American Jew. It appears that many of the Rabbaim want to believe that they are still in Europe living in cloistered communities, communities that will shield themselves, their children, and their talmidim from the threat of the "goy." These Rabbaim will never wake up. **RIETS needs new Rabbaim, Rabbaim who are qualified to teach the Yeshiva University student.**

*

"The day is short; the task is great; the workman are lazy; the reward is great, and the Master is insistent." (Pirke Avot, 2:20) ■

TO BE GIFTED, YOUNG, AND ORTHODOX

by ben-yamin

> " the situation of contemporary Orthodoxy has been made more complex by the pervasive influences of sex, drugs, and radical politics."

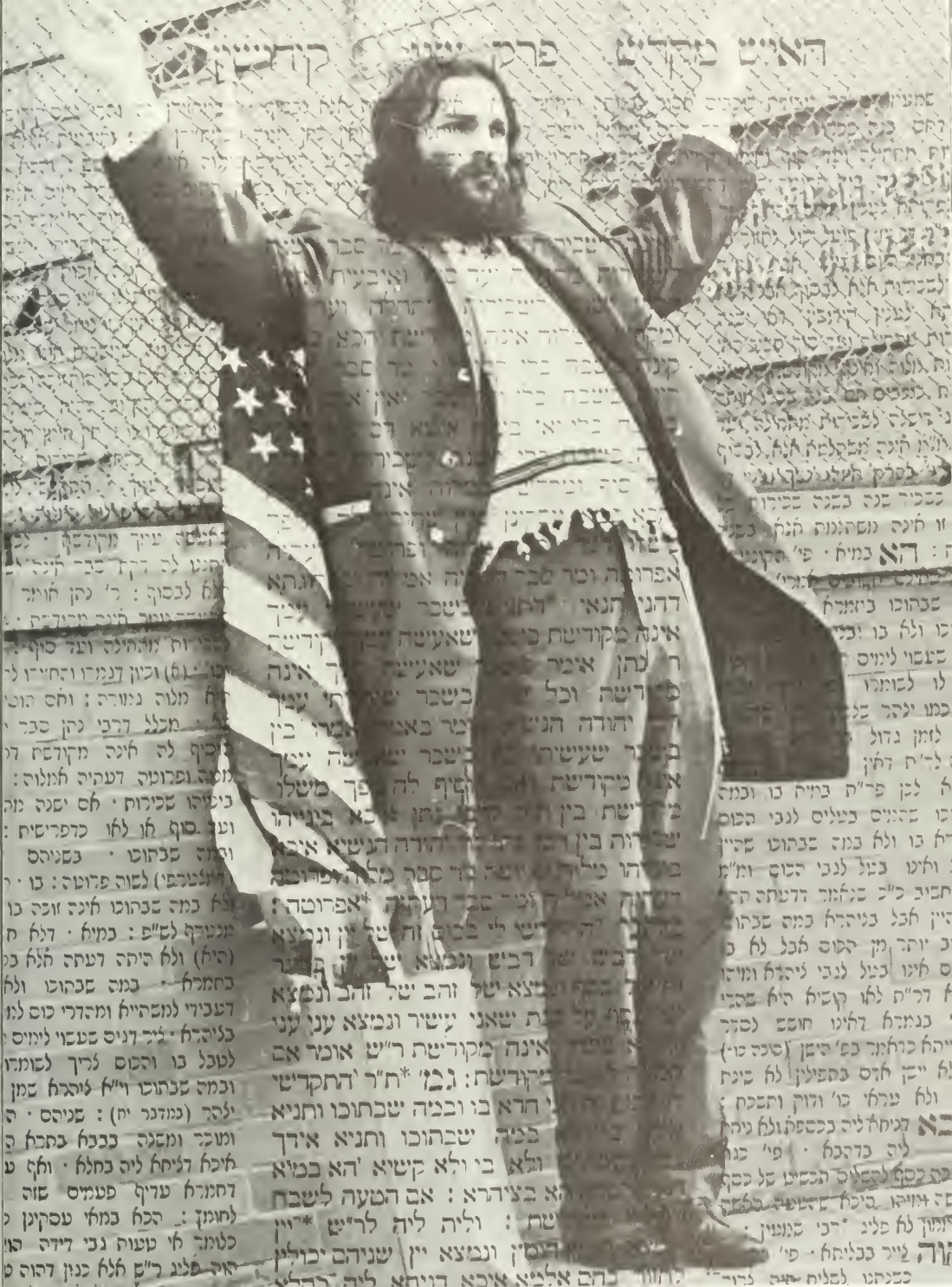
Yeshiva, we are constantly being reminded, is a unique institution. It follows that its students are unique and their problems are unique. How does the Yeshiva student cope with the conflicting tensions involved in living in what David Daches has called "two worlds" — which apparantly appeared to be mutually exclusive?

Yeshiva's quixotic philosophy of synthesis attempts to reconcile the conflict, but even its most ardent proponents will concede that on a practical level only a small minority of students attain the goal invisioned by the ideal. The majority are left to flounder about in an emotional and intellectual mayhem without guidelines, until arriving at a compromise position which frees them, perhaps, of internal conflicts — but at the expense of the claims of Judaism. It is this group of students that we will attempt to understand by articulating the latent internal conflicts and sketch the manner of their resolution.

At the risk of generalizing, we can characterize the mental state of this group as being akin to functional schizophrenics. On the one hand Orthodoxy provides a way of life and a world-view which is theocentric. It aims to permeate every aspect of the existence of the Jew as an individual and as a member of a religious community. And yet, practically speaking, the modern Orthodox Jew views events from a secular perspective and does the Haskalah ideal one better by being a man both indescrete and at home while compartmentalizing his Jewishness to Shabbos and shul.

In addition to the situation faced by their elders, contemporary Orthodoxy has been made more complex by the pervasive influence of the counter-culture which espouses individual freedom and whose Trinity is Sex, Drugs, and Radical Politics.

Sex certainly isn't a new phenomenon, but the problem it poses for Orthodox youth today are all too significant to be glossed over by those who would wish to retain the factors from the religious community. Historically, as Eugene Borowitz points out, Jewish sexual ethics were generally identical with those of the American middle-class. The recent loosening of sexual restraints in general society has not left Jewish society unaffected. The tentacles of the modern media reach even the most cloistered of minds with promises of sex without guilt. Society approves — the body demands — but religious training disapproves. Functionalism and pragmatism then become the rule and sexual indulgence is the result. But how does the individual reconcile the conflicting ethos of his bedroom behaviors with the sexual attitudes of Orthodoxy. Many who are conscious of the problem simply relegate religion to second place and continue to attend shul, & shiur, without being overly perturbed. Those, however, who take the concept of intellectual honesty to its logical conclusion, find themselves forced to make a Kierkegaardian Either/Or decision. And for many the failure of Orthodoxy to come to grips with the sexual issue and offer a viable sexual ethic leaves to the gradual rejection of Tradition and ultimately to Agnosticism.



While sex is still the area in which most orthodox estrangement takes place, the use of drugs by Orthodox Youth represents an area of potential alienation. Unlike sex, drug use does not present an apparent conflict with Halacha, but few would deny that it exists, albeit in a more subtle form. Firstly drug use is associated with the rebellious element in society that is expressing its rejection of conventional standards. From that social atmosphere it is but a short step to religious antinomianism. One cannot, of course, establish a causal relationship between drug use and religious non-observance; rather the two have a reenforcing symbiotic relationship. But primarily it is the social nature of drug use that may lead to alienation from Orthodoxy. Sociological studies have shown, and any drug user will attest to the fact, that when an individual starts using drugs he often moves out of past social patterns — from the world he now identifies as straight — to the more glamorous hip world. He associates with fellow drug users almost exclusively which in many cases leads to a complete break with his past. The possibility that he might retain his religious observance while accepting the values of hip culture, is remote.

Given the fact of the pervasiveness of drug use, can Orthodoxy deal intellegently with the problem without resorting to the standard categorical negative response? Respected students of mysticism and religion have pointed to the religious implications of psychadelic drugs. Would it be too bold to suggest that psychadelics might be utilized to enhance religious perception in an age characterized by man's perfound alienation from the spiritual?

Radical politics is perhaps the one area in which the influence of the counter-culture on Orthodox youth is almost non-existent. Although on a theoretical level a religious critique of American society has much in common with the radical stance, on a practical and historical level religious conservatives tend to be political conservatives. The growing alliance of the American left with third-world anti-Israel politics and occasional manifestations of anti-semetic behavior, will do little to attract Orthodox youth to its ranks. Attempts by Jewish left groups to identify Jewish tradition with their pre-conceived political convictions will attract only those whose Jewish knowledge is superficial.

Such groups, however, are indicative of increasing ethnic identification (very much influenced by the assertion of black pride in the past decade) and opens the possibility of attracting vast numbers of alienated Jewish youth to traditional Judaism. But the Traditional approach of Jewish apologists of attracting "converts" by dealing with the intellectual conflicts between Judaism, and for example, modern science will influence contemporary youth even less than those it has influenced in previous decades. The gap between the alienated and the traditional Jew is not so much an intellectual distance as it is an emotional and social chasm. Mathew Arnold once defined "Hebraism" as characterized by "strictness of conscience" and "Hellenism" its Dionysian antithesis, as glorifying "spontineity of conscience".

In a culture which seeks to liberate itself from any vestigial remains of Hebraism, can Traditional Jewish life offer a superior lifestyle to conteract the attractions of hedonistic society? The challenge to Judaism lies in the ability of Jewish education to transmit its values to its students and come to grips with today's issues. If the past offers us any guidelines, the bankruptcy of Jewish education insures mass defection from traditional Judaism. Quo Vadis, Yeshiva? ■

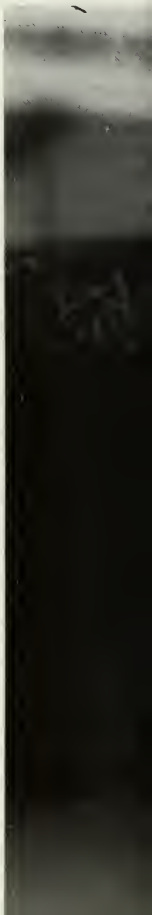
RIETS?

by heshie billet

I am a dreamer, a member of a nation of dreamers. For the past four years I have dreamt that I attended a unique kind of Yeshiva, I have dreamt that Torah was the ideal of this institution which at the same time was not afraid to confront the powerful forces of modern secular society and conquer them. Torah U'Mada meant Torah complemented by Mada, not Torah subordinated to Mada. For this reason Torah was the first thing studied each day and the major portion of the day was spent in learning Torah. "Bais Hamedrash" was not only the name but also the character of the large room in which students and teachers prepared for their Shiurim. The shelves of the Bais Hamedrash were filled with complete sets of seforim which were constantly used and cared for. The classrooms were arenas where Rebbe and Talmid engaged in an exciting dialogue in which the words of the Talmud came alive. Both Rebbe and Talmid developed this drama into a special kind of relationship which continued after class hours. Both parties gained from this unique encounter. In the evening, after college ended, the Bais Hamedrash was once again packed with students whose voices filled it with the enchanting melody of nocturnal Torah study. The Yeshiva I attended was a foundation and fortress for the Torah way of life, It was a link in the great chain of traditional Yeshivos. Only the time and the sitting were different.

Today, I fear for my dream. Stormy doubts disturb its tranquility. Has my dream been a fantasy? Does profane reality desecrate the Yeshiva of my dream? Has it placed the secular idol of Mada on a pedestal making but a poor attempt to maintain the facade of a Torah Institution? Is the Yeshiva I attended nothing more than a large theater filled with many actors? If so, who and where are the producers of this colossal production? Are the Botei Medrash and classrooms merely stages where professional and amateur actors lethargically go through the motions of a tedious daily script whose content never changes? Are those who are committed to Torah being used without their knowing it? Are the bookcases filled with the same ancient, dusty, torn, dead books that Bialik saw when he returned to his Bais Hamedrash? Is the character of the Bais Hamedrash at night that of a Bais Hakevoros? Is it possible that the Yeshiva I have attended is not a link in the tradition of great Yeshivos?

I am a dreamer. I fear for my dream. Has it been a fantasy? Has RIETS been a fantasy? ■



S.O.Y.
צדקה

The Radicalization Of Yeshiva University

by howard dorfman

Within the past three years, the American college campus has been transformed from a placid, tranquil, ivy-enclosed center of academic pursuits, to a veritable battleground of dissenting political ideologies. In many cases, these conflicting ideologies have escalated themselves into coordinated political activity — violent as well as nonviolent. In certain instances, rhetoric quickly dissolved into death. Loosely, the transformation of the campus from the realm of intellectual endeavor to the center of political activism has been termed the radicalization of the American college. Thus, it seems rather strange to add the name of Yeshiva University to the growing list of newly 'activated' campuses. However, the activities at Yeshiva University can be studied in relation to the awakening moral and political conscience on the college campus of the 1960's and 1970's, both as unique to Yeshiva University and the American Orthodox Jewish community, and as a further demonstration of student awareness within the nation as a whole.

The purpose of this paper is not to record the eruption of 'political activism' at a college campus. Instead, it will attempt to show, through the use of Yeshiva University as an example, the formation of such activism within the pluralistic student-academic society.

Any form of protest present at Yeshiva University must be considered as somewhat alien and foreign to its very nature. Orthodox in its outlook and principle, any haphazard student protest movement must face severe fire from the Yeshiva community, wholly separate from the university community. In fact, traditionally, the school itself has faced this 'dual allegiance' throughout its history, often to the satisfaction of neither party. The directors of Yeshiva University in the early 1900's (when the school was still only the Rabbi Isaac Elchanan Theological Seminary offering few courses in the 'language of the land') believed deeply in "Torah for its own sake" without the dilution of secular studies. They considered that the ability to speak a passable English was a sufficient achievement and that this was enough to change a European rabbi into an adequate and satisfactory American religious leader. Consequently, the program of secular instruction was haphazard, intermittent and desultory. Because the students didn't receive the secular education they desired at the seminary, and because they were unable to attend daytime colleges, due to their religious studies schedule, they were forced to attend preparatory schools and public night schools. In 1906, as the search for secular studies eroded the confidence of the students in the school's directors, the directors adopted the formal position that students receiving stipends should spend their full time pursuing their religious studies. The students, on the other hand, resented the high-handed decision on the directors' part, and, realizing the need for a secular education, continued their now forbidden studies by clandestinely attending preparatory schools. The attenuated **Kulturkampf** came to a head when a number of students were suspended for violating the directives of the administration regarding full-time study at the seminary. It was not until 1908, under the newly named President Margolies, that a committee was named to formulate an adequate curriculum for secular studies, and students were free to attend outside institutions until such a program was established at the Rabbi Isaac Elchanan Theological Seminary.

Thus, we see that the great RIETS strike of 1906 as a beginning of student activism in Yeshiva. However, it also shows the basic devisive force present throughout the history of the school, from its very beginnings as a small religious school on New York's Lower East Side until today. However, this devisive element can most easily be seen during the 1969-1970 school year.

The fall term at Yeshiva University in September of 1969 began on a troubled note. Prior to the start of the term, the university, citing severe financial hardship, and the need to cut its operating budget by $3.7 million, cut various student services and raised tuition and board. Incensed at not having been notified of the cuts, the Student Council, under President Richard Sternberg, called for a meeting of the Student Council.

After meetings on September 17 and October 8, a referendum of the student body was held on October 8. By an overwhelming vote of 609-64, the student body vowed to "back the Student Council in whatever steps it deemed necessary" to restore student services. The university soon returned to normal, however, as the Student Council assigned the whole issue to various council committees to continue further negotiations with the administration. However, one notes that at no time during the financial crisis, did religion play any part. Because the cut back of student services did not handicap one religious division more than any other, the Student Council was able to muster almost the unanimous support of the student body. This point cannot be emphasized too strongly, for as we shall see later, the political stratification present at Yeshiva University, unlike any other institute of higher learning, follows certain religious convictions and learnings. There is no S.D.S. chapter at Yeshiva — the most 'radical' group on the Left remains the Young Democrats, who presented mayoral candidate Mario Proccacino last year. The Young Americans for Freedom exist in name only. Political Literature is almost non-existent. Yet, two organizations are in evidence — the Student Struggle for Soviet Jewry (SSSJ) and the Jewish Defense League (JDL). In Yeshiva University, one's political identification becomes a manifestation of religious conviction, a singular event on the campuses of America in 1970.

The first signs of a polarization along religious lines in regard to one's political beliefs came in October, 1969, during the first nationwide moratorium against the war. On October 15, Yeshiva University joined campuses throughout the country in the anti-war moratorium. Formal classes were cancelled by the University, as seminars and discussions were organized by the various divisions. Although many students at Yeshiva participated, either through attendance at one of the discussion groups held on the uptown campus, or through attendance at one of the larger rallies held in New York City. However, the University did not cancel classes as a definite committment to the moratorium activities. Instead, the University allowed each instructor the right to cancel classes as he saw fit, while no attendance would be recorded or students penalized for their absence. Although the great majority of students did participate in one program or another, the day still saw an element at Yeshiva which protested the Moratorium. This division showed itself most clearly along religious lines.

Regular classes were scheduled in the religious divisions. At EMC, an assembly was conducted which dealt with the war. The speakers, Rabbi Bernstein, Dr. Grinstein, and Dr. Carmilly, were all outspoken opponents of the Moratorium and supporters of the war effort. Their positions, for the most part, tied the support of the United States in Southeast Asia with a support for the State of Israel. If, they argued, a small nation like Israel can cope with a war effort and still maintain domestic needs, so can the United States. There is little point in discussing whether the United States had any business getting into Vietnam (although the overwhelming feeling was that we had every right to do so) but rather, facing the facts, that we are in a war and must support our allies, with the overriding consideration that the monolith of Communism is worse than any South Vietnamese government.

In the afternoon, a seminar was held to discuss the 'dovish' opinion on the war. Organized by student moratorium leader Gary Rubin, the speakers, Dr. Simon, Dr. Greenberg, Mr. Weinsberg, and Dr. Snyder, a Belfer instructor 'on loan' to the College. Criticizing the war effort and the Nixon administration, the teachers were outspoken against the fallacy of a Communist monolith, and called for immediate withdrawal from the war.

The implications of the October 15 Moratorium are rather obvious. Whether or not the charges are true, the Moratorium raised the question of the existence of a political split along religious lines. As the religious leaders, especially certain faculty members of the Erna Michael College, continued to stress the correlation between the war in Viet Nam and the war in the Middle East, many students came to the belief that if one does not wholeheartedly support the Administration in their foreign policy, one cannot hope to gain Washington's ear for aid to Israel. True, many members of the college faculty did not support the aims and practices of the moratorium. Some were angered that teachers had the right to cancel classes, despite the wishes of many of their students. However, the outspoken members of the religious faculties were adamant in their support of the war — not for the war's sake so much as for fear of the United States Government taking a dim view, vis-a-vis Israel, for outspoken Jewish opposition to the war.

The following month, as the second national moratorium approached, the school wrestled with the decision of an adequate Yeshiva University response. This time, the Senate ruled that all classes had to be held as scheduled despite the anti-war observances, yet allowing any student the right to attend any anti-war observance off campus without fear of penalties in the form of tests or quizzes. The decision really pleased no one — the more vociferous of the faculty who supported the Moratorium felt that their academic freedom had been violated by forbidding them from cancelling classes to allow

them a free day to spend on the anti-war movement. Many of those who supported the war (as the battle against monolithic Communism) wanted a more clearly defined pronouncement by Yeshiva University on its role in such activities. A false report, emanating from Stern College, held that the University was planning to cancel all classes in observance of the Moratorium and close down the University. While the rumor was soon denied, the fears such a move would create in positively identifying Yeshiva University as an anti-war institution were not as easily removed.

As the school year progressed, little was said or done on campus one way or another in regard to the war. SSSJ continued to call for support for the Jews trapped in the Soviet Union, while the Jewish Defense League warned of a forthcoming intensification of antisemitism on the part of the New Left and Black militants.

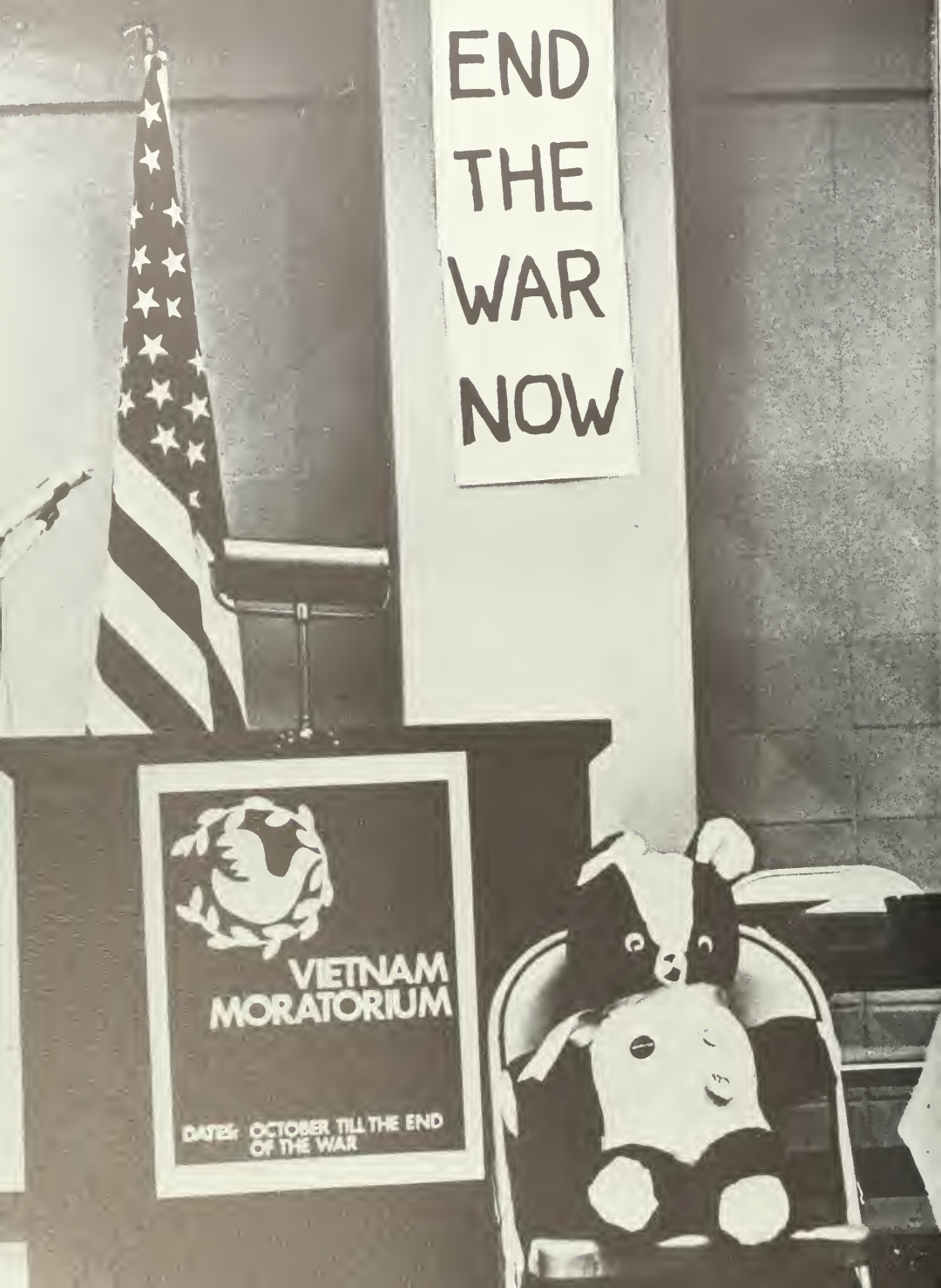
However, the decision by the Nixon Administration to invade the Parrot's Beak sector of Cambodia, and the murders on the Kent State University campus in Ohio soon broke the calm which had existed on college campuses throughout the nation.

The first response at Yeshiva to the Kent State tragedy came the following afternoon (May 5) when teachers randomly cancelled classes to attend a hastily-called rally on Danciger Campus. Only the night before, a mass assembly of 2500 students at Columbia University voted to strike indefinitely as the Columbia College Senate agreed to a two day suspension of classes. Many schools around the country had acted similarly. At the rally, numerous faculty members, already on the record as outspoken critics of Administration actions in Southeast Asia, decried the killings and the Cambodian intervention. Dr. Snyder of the Belfer Graduate School of Science was the most vociferous, announcing that Belfer would strike, and invited the college to join. That evening, an emergency Student Council meeting was held. Several members of council were troubled at the state of affairs abroad and at home, yet were unsure of a course of action for Yeshiva. Several of the members of the faculty who had addressed the campus rally were in attendance, and spoke vehemently for the need for some positive action by the University — in the name of the University. As the meeting progressed and tempers flared, those students and faculty members who were either in support of the war effort or in opposition to any University move to suspend classes were clearly outnumbered and outshouted. Reluctant to take any action on closing the school indefinitely on their own initiative, the council voted to suspend classes for the rest of the week (an action which Dean Bacon approved the next day), sponsor a discussion of the issues the following afternoon, and conduct a referendum on Thursday to determine the final course of action.

On Wednesday afternoon, both YC and Stern

FIRST
NEVER
AGAIN

ONE WAY
ONE WAY
ALL
TRAFFIC


END
THE
WAR
NOW
VIETNAM
MORATORIUM
DATES: OCTOBER TILL THE END
OF THE WAR

students packed F501 while others picketed and sat-in at the entrance to Furst Hall. Faculty members of all political persuasions addressed the student body, with some advocating an immediate end to "business as usual" at the University, while others expressed their resolve to keep the University open, despite the tragedies.

The most provocative speaker of the day was Rabbi Louis Bernstein, a professor of Bible and Jewish History at Erna Michael College, who linked the fate of Israel with U.S. involvement in the Far East. He warned that President Nixon, even more than President Johnson, would rebuke American Jewry for urging activism in the Middle East while opposing it in the Far East. "We have to think first as Jews," he declared. Some of the faculty members of the college, avowed critics of the war while not identified as Orthodox Jews, bristled. Doctor Simon, professor of French, proposed that Jews discard their ghetto mentality and stop worrying what non-Jews will think. The students, however, were generally dissatisfied with the lack of proposals and direction forthcoming from the faculty and administration.

In the evening, YCSC proposed the referendum, a compromise proposal whereby the school would remain open while allowing students to terminate their school year immediately. After a short discussion, the referendum passed council by a vote of 12-2. While the wording of the original motion was broad enough to permit protesting for either Kent State or Cambodia, Rav Soloveitchik requested that the referendum be reworded in order to prevent students from being identified with Black Panther or New Left activities. By a poll, council approved the changes. After some debate, the Senate passed the council's proposals, and after a five day poll by mail, the faculty failed to veto the measure, putting the council's actions into effect.

In the May 27 issue of The Commentator, the boycott issue was termed **"the most radical departure from normal educational standards in Yeshiva College history."** As fas as that statement is concerned, it is a valid assessment. Never before in the history of Yeshiva College had a student been allowed to leave the school during the semester to pursue outside interests without some academic recriminations. In fact, when compared to the actions taken at other colleges and universities, Yeshiva was one of the more radical. However, the larger issues raised by the events of May still remain unsettled. Where does Yeshiva University fit in regard to the overall national academic community in its relation to the national political scene?

As of the present time, the administration of Yeshiva has carefully chosen not to answer that question. At all times, the students of the University are reminded that they are, above all else, **b'nai torah.**

As Doctor Tendler put it during the moratorium debate, "We must fight Nixon like **Yeshiva** students. To put the whole argument in prospective, the central issue in the political radicalization of Yeshiva University is the same issue that has haunted Yeshiva since its inception — namely, **synthesis.** Basically, no one has yet come up with the answer, "How does one protest like a **Yeshiva** student?" Thus, the radicalization process which gripped Yeshiva during the last two months of the spring 1970 term has not dissapated.

The larger issues which manifested themselves during the political maturation of the Yeshiva campus were clearly shown in an exchange of opinion published in the May 1970 issue of **Hamevaser,** the official publication of the Rabbi Issac Elchanan Theological Seminary and the James Striar School. In that issue, a student columnist indicted the demonstrations on campus for their lack of Jewish identity and their basic assimilationist behavior. In part, the members of the Yeshiva Moratorium Committee answered: "It seems that whenever a group of students wishes to express their geniune moral concern in an overt manner, they are immediately assailed by the so-called **religious** element of the school."

The political activity at Yeshiva, indeed — its so-called "radicalism", is a further manifestation of the heated dialogue within the Jewish community — the Jewish community in America as well as at Yeshiva herself. The entire problem boils down to whether any activity other than learning **lemudai kodesh** is ipso facto un-Jewish behavior. As in the Puritan society of the 17th century, religion plays a crucial role in determining one's political behavior. The "church-state" of Yeshiva University is the natural framework within which all political movement is enclosed. The Nixon Administration will fade into history, but the larger issue will remain at the Heights. That is the issue of traditional Judaism as it affects an individual in regard to his own moral and ethical conscience and his secular state. ■

Y.U. — A Study In Schizophrenia

by howard dorfman

To be an undergraduate attending Yeshiva College is to be immediately stereotyped. People across the country have a definite albeit one-sided picture of what Yeshiva University is — or isn't. To your maiden aunt, YU is that rabbi factory in the Washington Heights neighborhood. To your parents, it's the only "away" college in which you can be trusted, what with all that sex, drugs, and communism rampant on todays campuses. To your rabbi, Yeshiva is the logical place for a Jewish boy to study, free from the distractions of **goyish meshugaas.** However, they would all agree — Yeshiva University is the Harvard of Orthodox Judaism in America, the great synthesizer of traditional Judaic learning and western culture. The YU experience may not put hair on your chest — but it will put torah in your heart. Somehow, the sanctuary that is Yeshiva will immediately transform the questioning idle young into pillars of religious and moral virtue.

According to James Yaffe, author of **The American Jews** (Random House, 1968), the Yeshiva student will: 1. probably be wearing glasses from "all that pouring over Mishna and Gemara — which, in most editions have hideously small print", 2. rarely date a girl except as a prelude to the serious consideration of marriage, and 3. seldom date a girl from Stern College since study from 9 a.m. to midnight, plus prayers, will leave little time for that "long subway ride downtown." Mr. Yaffe continues with the observation that "there is no LSD problem at Yeshiva and no pregnancy problem at Stern College and this (halachic considerations on the part of the students) is why there can't be a Columbia type of revolt on the Yeshiva campus." In ther words, the Yeshiva student seems to be an anachronism to the twentieth century in general, and to the 1970's in particular. Sex? Purely in the context of marriage, with couples discussing the Talmud while on dates, or in some instances, necking with extreme guilt feelings (as described by Mr. Yaffe). Drugs? Unheard of! Radical politics?

A positive **chilul Hashem.** After all, we're talking about Yeshiva boys.

While Mr. Yaffe was undoubtedly quite sincere in writing his work on the state of American Jewry, his comments on Yeshiva University seem to leave alot unsaid. Thus, for the first time, a completely factual, unbiased report of the YU character is presented. Four years of research have gone into this report, enabling future scholars of the Yeshiva University psyche to draw upon the wealth of information culled during the 1967-1971 academic years.

* * *

Thanks to the diligent efforts of a selflessly dedicated administration, together with the cooperation and support of numerous faculty members and student leaders, Yeshiva University has succeeded in separating itself from most of the divisive influences of the outside world, making the campus of the university a particularly sterile place for research into the characteristics unique to it. Thus, as many researchers have already discovered (James Yaffe, Rabbi Gilbert Klaperman, Mademoiselle Magazine), one need not be overwhelmingly familiar with college life in the 60's or 70's in the United States to make a comprehensive study of Yeshiva. However, it would be of immeasurable benefit to have some working knowledge of 17th century Polish and Hungarian societies to probe and understand the institution and its similarity to the now defunct **shtetel** and Pale of Jewish Settlement.

Yeshiva University was born out of the desire to transfer the seat of Orthodox scholarship from Europe to the fertile land of America, together with the teeming refuse of Emma Lazarus fame. It is remarkable just how much European thinking survived the passage on steerage to create the torah center on Amsterdam Avenue. That very same singlemindedness of purpose which went into the founding of Yeshiva College has nurtured the European way until this very day in the heart of the University.

The year 1927 was a momentous one in history. Charles Lindburgh soloed the Atlantic, Babe Ruth hit 60 home runs, and Yeshiva College was established at its present address in its present form. While aviation progress allows anyone to cross the Atlantic at a fraction of the time and courage, and baseball progress has humbled the Bronx Bombers, time has been kind to Yeshiva. The sacred traditions and methods of learning have been carefully preserved. While it is doubtful whether the Babe could recognize the Yankees, there are many aspects of the University which would hardly seem different to Dr. Revel.

This is not to say that the University has not undergone monumental change. A student could enter one of its high schools, continue on to college, and then progress to one of its highly touted graduate facilities. In other words, one could enter the Yeshiva family at age 18 and not exit until age 25 or 26 without ever seriously confronting the **goyish** culture and way of life. In its purest sense, this seems to be the true Yeshiva way.

So, the world goes blissfully along its path, with Yeshiva trailing not far behind. There will probably always be some writer somewhere who will get the brainstorm of writing **the** definitive statement about the "average" Yeshiva College student, or the "typical" Sternlie. "Gee", they'll say to their editor, "Do you know that girls at Stern College still wear bras!" or "Yeshiva guys all wear corrective shoes and lisp from all those Aramaic words they have to say", and they'll think that they've captured the essence of YU's uni[illegible] relations will plaster their bulletin[illegible] publications with news of the study. B[illegible] never [illegible] at Yeshiva.

So, some[illegible] of [illegible]

Yet another manifestation of the Yeshiva way can be seen in the two seemingly unrelated areas of female contact and radical politics, of which Yeshiva College can boast of neither in any direct way. Not that the administration has anything **against** either in a direct way. Of course, nobody at Yeshiva is ever against **anything** in a direct way. After a few hems and haws, one is usually told, "Well, that's not the way Yeshiva boys act." Or, "That's not the Jewish way to protest." Or, "Yeshiva boys don't act that way with girls." Of course, no one has ever mentioned the Yeshiva way of picketing a Soviet mission to save Jewish souls, or the Jewish way to protest a war to save lives. But somehow, you feel that they know, or they wouldn't be handing you that line, right?

marches smartly into its role as the logical successor of the great Torah centers of Europe. Ever mindful of their unique place in Orthodox society, the students of Yeshiva University still wear the halos of good **b'nai torah.** They never smoke, drink, carouse, or in general act like their **goyshe** counterparts on the campuses of America. They are different and proud of that difference. Yeshiva College men even protest like Yeshiva students, ever mindful of what damage they might do to tarnish their school's ethical and financial position.

The halls of Yeshiva are filled with the sweet singsong melodies of students pouring over their **lemudei kodesh.** The synthesis of Dr. Revel's dream, once doubted, is testified to by the diligence of the student body, studying secular subjects in a true Torah environment. Each teacher serves as a guide to unravel the dark mysteries of life as an orthodox Jew in a hostile world, preparing each student for his rightful place in the Jewish community.

And so, sitting on the banks of the majestic Harlem River, one can only guess at the future of Yeshiva University. Undoubtedly, the University will continue to exert itself as the leader of Orthodox Judaism in the United States. The homogeneous student body will cheerfully bear the halos of true **talmedei torah** and leave Yeshiva University enriched by its own unique brand of educational excellence, better equipped than most to the pressures of a secular society. They are different than most — mainly because things never change at Yeshiva.

AIDS & HIV
33
AIDS & HIV
33

SPORTS

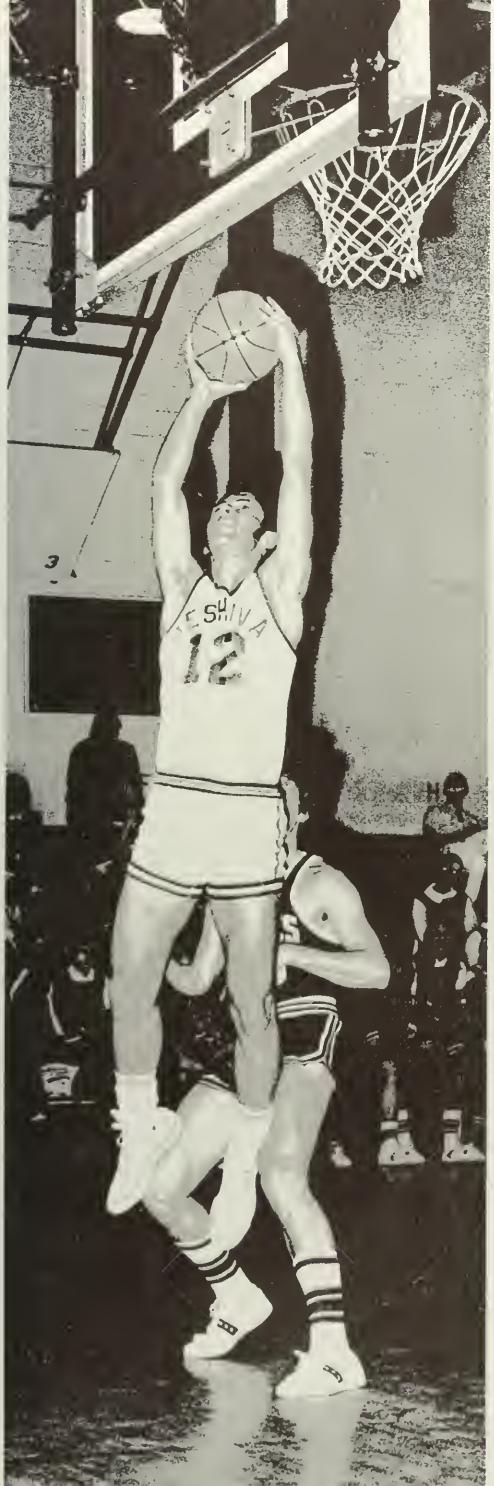
Basketball

What can you say about the Yeshiva College Basketball team that died from neglect? That he was small and puny. And for the most part untalented, except for two players. That one of these players was the greatest Mighty Mite of all time, and despite his scoring records the team could

33

Stuart Poloner's Accomplishments

Most points in a season, Yeshiva: 534 1970-71
Most points, freshman season, Yeshiva: 443 1967-68
Highest per game average, season, Yeshiva: 28.1 1970-71 (19 games)
Most points, career, Yeshiva: 1,378 1967-69, 1970-71
Most free throws, season Yeshiva: 132 1970-71
High scorer in Knickerbocker Conference, 1970-71 258
All time Knickerbocker Conference high scorer: 502 1967-69, 1970-71



not win, The
Mighty Mites never
complained about the lousy
ill-fitting
uniforms, cheap food for
road games, an im-
possible schedule against
superior opponents.
They went out to fight
for the glory of
the old alma mater and
despite a valiant
struggle it was loss after
loss. All the
losing culminating
in the worst record in
Mighty Mite his-
tory, 2-17.

The years
of administration
neglect finally bore the
bitter fruit during
the 1970-71
season. Fools believed

53

42

22
24

that all the team needed was a good year from Stu Poloner — fools they were for the observant knew that the disaster was coming. Stu Poloner is probably the greatest . . . check that, he was the greatest player ever to wear the "blue and white" Stuie broke the career scoring record (in three years), the season record, the highest average etc. etc. As great as Stuie was, he could not take on the opponents by himself. Harold Perl helped Poloner give Yeshiva some respect. But after Harold the athletic

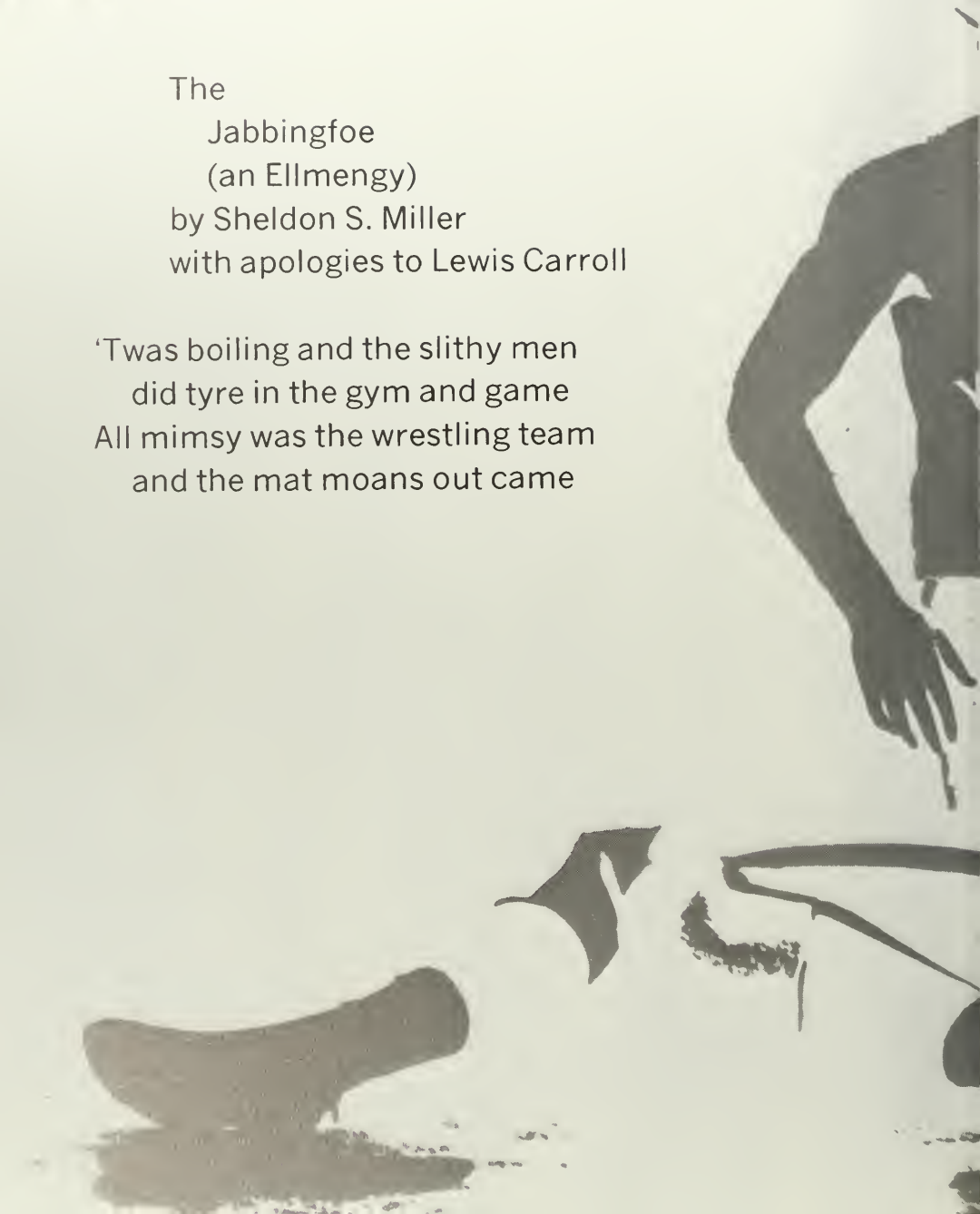
ability ended. It was two against five.

Administration people felt that they had the star-players needed for a good season. Administration don't know basketball. It takes star players but it also takes other factors. A supporting cast so that the opposition cannot double and triple team the shooter. It takes a regular pre-season practice schedule, a regular practice gym, that doubles as a home-court, so the team has a "homecourt advantage". Yeshiva's Administration was not willing to give the above essentials. The result was the 1970-71 basketball record, 2-17.

Wrestling

The
Jabbingfoe
(an Ellmengy)
by Sheldon S. Miller
with apologies to Lewis Carroll

'Twas boiling and the slithy men
did tyre in the gym and game
All mimsy was the wrestling team
and the mat moans out came



Beware the Jabbingfoe my son
the jaws that bite the claws that catch
Beware my Jew-Jew boy
and shun the frumies and Badpinmatch

He put his verpal ear-guards on
So strong the manxome foe he thought
He knelt before the Dumb-Referee
And stood awhile and fought

And as in full view he stood,
the Jabbingfoe with eyes of flame
Came shootling thru as fast as he could
and swore as he came

	Wins	Losses	Pins
Kline	4	5	
Westle	1	2	1
Rubin	5	9	2
Mermelstein	2	8	1
Edell	2	8	2
Reich	4	7	4
Press	5	5	4
Koolyk	4	10	1
Urkowitz	2	2	
Mondrow	0	8	
Schweitzer	5	3	3
Weiss	7	2	2
Davis	2	3	
Nunberg	3	4	1
Lipschitz	0	3	

One point then two! "I'm through, I'm through!"
His limp limbs went smickity-smack
He felt all dead, someone posted his head
and dumped him on his back

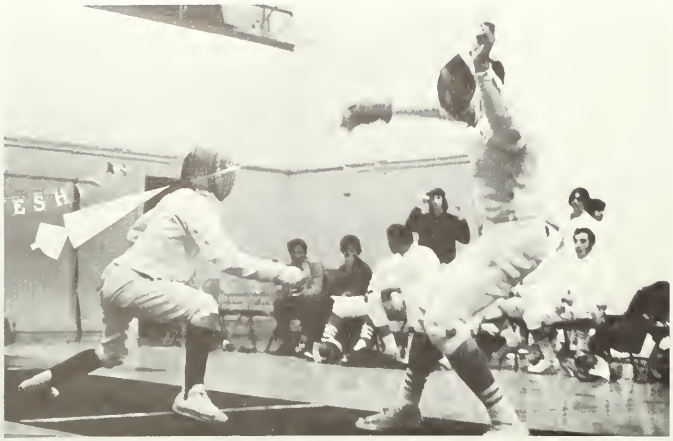
"And hast thou lost to the Jabbingfoe?"
Go eat an orange my squeemish boy
"Oh finsterous day, Oi Vay Oi Vay!"
He'd lost to a chortling goy

'Twas boiling and the slithy men
did tyre in the gym and game
All mimsy was the wrestling team
and the mat-moans out came

It was the year of the injury for the 1970-71 Wrestling Team. First it was Captain Bob Weiss, then Avi Terry, Bob Westle, Curly Mermelstein and a host of others. Despite the crippling injuries, the Ellmen were able to give a decent account of themselves. The record may not show it, but these guys gave their heart and soul to every match. Coach Ellman often had to substitute an inexperienced underclassman for an injured experienced veteran. However the 3-9 record will probably be the last of the losing seasons for Yeshiva's most exciting team, as the subs of this year have picked up valuable experience. Add to that the fact that the incoming freshman class will have recruited high school wrestlers and it adds up to a potentially winning team.

Fencing

For the first time in memory the fencing team had a losing season. Prospects looked dim for Coach Tauber's boys when the epee squad lost Charlie Sprung and Larry Gelb to medical and dental school.
The epee squad could not cut the mustard. The sabre squad led by Captain Larry Rosman had a good year, while the foil group was usually good.



1970-71 FENCING TEAM RECORD

OPPONENT	HOME SCORE	OPP. SCORE
St. Peters	20	7
Newark Rutgers	8	19
N.Y. Maritime	18	9
Pratt	27	0
Farleigh Dickenson	19	8
St. Johns	9	18
Brooklyn	9	18
Drew	9	18
Jersey City State	12	15
Brooklyn Poly	9	18
Paterson State	9	18
M.I.T. (sabre)	6	3

SABRE	WON	LOST
L. Rosman	24	6
L. Beer	15	16
M. Knecht	12	17
S. Rosman	2	2
J. Chasky	2	1
M. Grabina	0	2
D. Edelstein	0	1
TEAM TOTAL	55	45

FOIL		
I. Gewirtz	8	14
T. Weiss	6	6
I. Friedman	5	11
R. Schiffmiller	4	10
M. Seidman	3	2
G. Fruchter	3	9
S. Wilner	2	5
A. Pollack	1	1
TEAM TOTAL	32	58

EPEE		
N. Rathman	12	13
N. Chernofsky	8	14
K. Staiman	2	5
B. Benedek	4	6
Z. Weiss	4	1
N. Weintraub	7	12
E. Baer	1	3
M. Korenblitt	2	2
TEAM TOTAL	40	51

This was not enough, as the 4-7 record indicates. Added to the fencing team's problems was the competing against colleges that had recruited high school fencers on scholarship. This problem will keep growing in the following years. However Coach Tauber will probably find the solution and once again the fencing team should become Yeshiva's winningest team.

SOCIAL GESTALT

TECHING IT

by
stanley rock
and
michael spero

The quality of life at Yeshiva is highly subjective. It ranges from carefree oblivion to tenacious survival, depending on the make-up and personal circumstances of the individual. One's major, one's religious division, one's roommates, and the preconceived beliefs brought to Yeshiva strongly influence one's chances for an enjoyable stay at Yeshiva. However, there are certain phenomena that every Yeshiva student must experience.

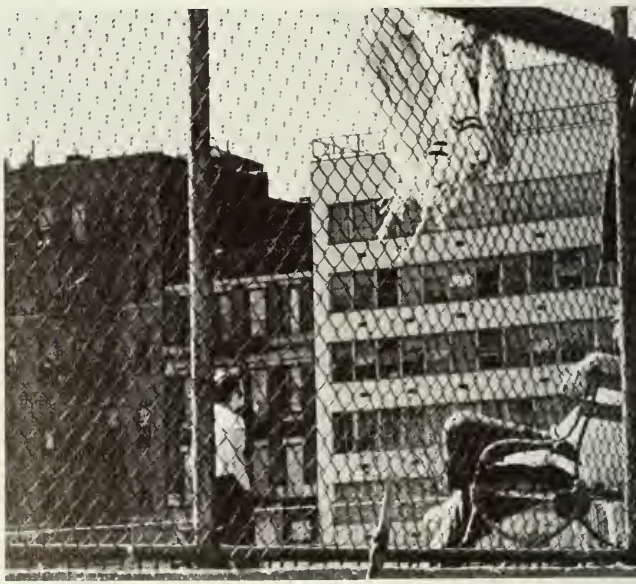
Even a visitor to Yeshiva could not avoid noticing certain blatant peculiarities in and around the campus; when one lives here day and night for four years, these amusing curiosities become the drops of a Chinese water torture, with the result much the same.

Unbeknownst to the New York State Board of Health, Yeshiva clandestinely harbors an old-age home. From the "Kinderlach" lady and her cohorts who extend their gnarled beggars' hands to the inobstrusive "Honeymooners", one gets the impression that there are more people over 85 than under 25 on campus. It makes one think that the last YCSC concert should have featured Rudy Vallee instead of Jay and the Americans. And while it is universally known that flies are attracted to a dungheap, there must be a deeper reason for the old-timers' presence at Yeshiva. Perhaps they are seeking protection behind Yeshiva's walls, from the Grim Reaper. At least they know what they are hiding from.

Despite these statue-like fixtures adorning Danzinger Campus, there is also a great deal of motion to be seen. On any afternoon or evening, one will find scores of students at our 4 miniature basketball courts — at least 73 at each basket. Six are playing basketball, one is "reffing", one is reffing the adjoining stickball game (four are playing the adjoining stickball game), 17 are playing football, 28 have

claimed the rights to the next game, 5 are awaiting medical attention, and 11 are wandering mindlessly. In such unusual circumstances, unusual plays naturally occur. It is not uncommon to go up for a rebound and come down with a football; many have been impaled on a stickball bat while driving in for a lay-up; and some players have mastered the art of both receiving and throwing a pass simultaneously.

The benefits of this athletic activity, agility, strength, and swiftness of foot, do not go to waste. Living in Washington Heights, these attributes, in addition to a degree of fool's courage in the face of adversity are often necessary for survival. Although the residents of Amsterdam Avenue and their neighbors one block to the west on Audobon Avenue are of strikingly different backgrounds, muggings and armed robbery share the ability to transcend the language barier. Being held up by a band of the local junior high school toughs does wonders for one's self image, no matter what language the threats are expressed in. Whether fleeing a playful German shepard which has been sicced



upon him by his equally playful master, or dodging Lobo's strategically placed land mines, a student must be on his guard in our neighborhood.

But despite the turmoil of the street, within the confines of the Yeshiva dormitory the bliss of irresponsibility prevails. Closely approximating the shell shocked soldier who avoids combat, or, more accurately, the toilet shy tot who will suffer constipation rather than face an encounter with his potty, the Yeshiva student will go to great lengths to avoid the pressures and tedium of school. He will explore the recesses of his fevered brain to find any alternative to constructive educational endeavor. The average Yeshiva student will even find solace in the most moronic of pastimes. Thus a monopoly game is played until sunrise, a dart game is scheduled for midnight, and in the balance hangs an indolent senior's commitments to two weeks minyan attendance; card games and bull sessions, itinerant folk singers and hungry students trudging to the inevitably broken food machines are prevalent throughout the dorm.

Television becomes an obsession; pre-med majors watch "Marcus Welby", pre-laws watch "Storefront Lawyers," and sociology majors watch anything. One senior English major watches "Sesame Street" religiously and walks the halls aping The Cookie Monster. Thus, those rare individuals who attempt to take their studies seriously find that the obstacles are at times overwhelming.

The various facets of everyday life at Yeshiva can be described. But the total effect of the environment on the individual is more difficult to assess. Though the whole is generally equal to the sum of its parts, the hole that is Yeshiva is not.

EATING AT YESHIVA

One of the primary strengths of Judaism in America has been its much bally-hooed love affair with food. Ever since the first Jewish mother arrived in America and began to nudge her beloved Yankele, "Es, es, mein kindt", the wasp society that is America has been inundated with a never-ending supply of Jewish eating stereotypes — the wedding reception of **Goodbye, Columbus,** the vision of Sophie Portnoy prodding her beloved Alexander to eat at knifepoint, not to mention the sacreligious use of liver in that same notorious work. Even the supposedly innocuous phrase, "slaving over a hot stove" brings to mind the mental picture of a short, grey-haired figure standing on the newspaper-strewn freshly washed kitchen floor, gently preparing her hockflaish and chicken soup for her beloved charges.

For the Heights crowd, Yeshiva is our Jewish mother. Oh, how Yeshiva is our Jewish mother. And, as such, the mere acquisition of sustenence takes on great importance. Thus, eating at Yeshiva deserves its own special place in this yearbook, just as it has earned its own special place in the pits of our hardened stomachs.

What follows is a short description of the various eating places most frequented by Yeshiva students. However, we realize that our efforts will have little or no effect on the eating habits at Yeshiva. When you have class from 9:00 A.M. until 7:00 P.M., you're either too tired to eat, or much too exhausted to care what you eat. Which, in essence, typifies all eating at Yeshiva.

THE GREASY SPOON

The name over the door reads, Tov M'od Dairy Restaurant, which in itself is a classic overstatement, or a monsterous hoax. Let's be honest — if we would stretch the point to its limit, we might be able to say that the Spoon's food is tov — but tov m'od? No way.

The first thing that hits you as you

enter the Spoon is the incredible aroma. One would expect a restaurant to have the aroma of food cooking — only the smell in the Spoon bears no resemblence to food of any kind, even the food they serve in the Spoon. As if the assault on the olfactory sense is not sufficient, the decor is tastefully done in Early Route 17, complete with a dozen or so Shell No-Pest Strips.

The food? Well, the less said about the food, the better. Somehow, Gene and his wife have discovered the secret of making everything they serve taste just about the same. Maybe it comes from making everything on the same grill. The Spoon serves eggs any way you can name, except the way you want them. It doesn't make much difference — they all come out tasting like leather. The tuna fish reachest gastronomic depths, defying anyone to identify the true ingredients. The filets of sole resemble those poor devils trapped in the oil slicks off Santa Barbara, and his potato pirogen look like they've just had a lube job at the Shell station on Amsterdam Avenue

This is not to say that all the food is inedible. The spaghetti is good, and the macaroni and cheese can be quite pleasant at times. There is also much to be said for the peanut butter. And the milk is really good.

Gene seems to live for the moment he can go to town on your ticket. He stands there, mentally figuring up your bill, attacks the ticket with his puncher like he was making a paper doily, and you discover that you've spent over a dollar for lunch, leaving little for dinner. And one thing you can say for the Spoon — you won't be hungry an hour later. Ten minutes later, maybe. And don't forget to tell Gene's wife that you've paid for the paper, or you'll never hear the end of it.

ALEX'S RESTAURANT

As every catalogue and brochure issued from Yeshiva University proudly proclaims, one of the benefits of attending Yeshiva is New York City itself. And, as everyone from New York knows, one of the very few advantages of living in the city is the ready supply of delicatessen, rarely found in the wilds of Middle America.

As an average deli, Alex's isn't at all bad. In fact, it might be said that it's pretty good. Of course, Alex's is really not a delicatessen in the classic sense. His salads consist of a strange tasting potato salad and a watery cole slaw. But his meats are excellent by even the most demanding deli maven. The roast beef is rare and tasty, his turkey is fresh, not that greasy rolled stuff so prevalent on the market (although he sells that, too, for those indiscriminating few). His corned beef and pastrami run on the fatty side, but that is to be expected in all but a few delis in the Western world. And Alex can never be accused of skimping on his sandwiches, which in itself is a miracle

of major proportions, considering the fact that Alex owns the place himself.

Of course, Alex's is more than a deli. Besides the ubiquitous hamburgers and hot dogs, the restaurant offers meatballs and spaghetti, inundated with a rather lumpy tomato sauce; meatloaf and mashed potatoes with gravy, and numerous other concoctions listed on a dirty soda company sign which nobody ever refers to at all. His sodas are all canned, and seldom stay cold throughout an entire meal.

After slashing his prices during the infamous Deli War of 1970, Alex has raised his prices within reason, taking into account the war in Viet Nam and the wage-price spiral. A hot dog, french fries, and a Coke cost 95¢, par for New York. The sandwiches, obviously, cost more, but the meal is obviously better. Taking everything into consideration, Alex's Restaurant is about the best deli-restaurant in the neighborhood north of Central Park — and who can afford Bernstein's all the time anyway?

PARKER'S

As the official 'caterer' of breakfasts, lunches, and dinners for Yeshiva University, Parker's naturally suffers from the same ills that plague the rest of the University — overcrowding; surly, curt help; ineptness; and a general lack of coordination. Yet, Parker's food constantly draws a steady stream of YU students, their occassional dates, and many orthodox college students from the surrounding areas, not to mention the Sunday evening crowd pheonomenon known as Family Night. What, then, is the drawing card?

Parker's, despite its close association with a university which seems to have the knack of ruining anything it touches, is a good place to eat. It's really that simple. Thanks to the initiative of several student council members of the 1969-1970 term, daily specials were instituted, allowing for a complete meal for $1.50. Even without partaking of the specials, the prices are a bargain for a complete meat meal in the metropolitan area.

Parker's, in addition, is probably the cleanest place to eat in the Washington Heights area. In fact, before the recession made table-clearing a form of collegiate exercise, the bimmies would clear your tray away while you were eating.

There are drawbacks to note as to eating at Parker's. The lines, especially on Sunday nights, when every stranger to Yeshiva inquires about the identity of every dish — and then chooses chicken, is abominable. What usually holds up the **ad infinitum** are the check-out ladies, one of whom throws the change at you in disgust.

(Editor's note: Parker's has been named the winner of the national 10001 Ways to Make Hamburger Championship).

NOCKI NOSH

Nocki Nosh is presumably the world's first and only automated kosher restaurant in the world, when the machines work.

As such, it is either the best restaurant of its kind, or the worst. The place is crowded when there are two people in it. Few people linger for more than a few minutes, but it will live forever in our hearts as the precipitator of the Deli Price War of 1970, which allowed Yeshiva students to live high off the hog dirt cheap.

CHOPSIE'S

Pizza by Chopsie's is an experience that nobody attending Yeshiva University should miss. This is not to say that there is anyone who has ever attended Yeshiva that has not at one time or another been lured into this den of indigestion. What out on Amsterdam Ave. may be an inticing aroma becomes a noxious choking cloud of pizza smells, people smells and certain other unidentifiable scents once this hotbed of heartburn is entered. Mercifully, Chopsie's offers a take out service so that in the comfort of one's well ventilated dorm room you can get down

to the business of eating. Visually, the pizza is not very aesthetic; it resembles a collage of molten latex and gravel on cardboard. But the gastronome would be more than satisfied with the taste of the pizza; it's not overly spicy and it has just enough cheese to balance things out nicely. The felafel is good but could use a little more punch to it. The other fare is pretty much standard and is as good here as anywhere else.

Pizza, by nature is oily and Chopsie's carries the indelible stamp of this Sicilian treat ; that is, the entire shop is covered by a thin layer of slime. If buildings were capable of contracting human diseases, Chopsie's would have a monster case of **acne vulgaris.** So if you really crave pizza (and you can afford the price of a good GI tract specialist) send your roommate down to Chopsie's and have him get you two slices and a large coke . . . TO GO!

MU-6-59-00

by meisha goldish

Somewhere between the time you sign your first class registration card to get into Y.U., and the time you take your G.R.E.'s to get out, you experience a grueling, agonizing trauma called "Dating Your First Stern Girl". It starts on the way back from your third visit to the "Bims" with your roommate, when you casually mention to him that you wouldn't mind taking out a Stern girl some Saturday nite, just to see what it's like.

He tells you that his girlfriend's friend has some friend there named Sarah, who's probably available . . . You already know she must be a dog, because she's not going steady with anyone.

But it's only this once, anyhow, you figure, so you gather enough courage on

Tuesday night and dial from the pay-phone (since the phone in your room hasn't been installed yet). Mild panic begins to set in ... "Stern College" ... "Is Sarah Sterngirl in?" ... "What's her room number?" ... "I give up" ... (pause) "It's 8C, hold on, I'll ring it" ... You pray for no answer, but suddenly, the VOICE:

"Hello?" ... The voice is the voice of a dog ... "Is Sarah Sterngirl there?" ... "Speaking"

You take a deep breath. You almost begin the conversation, when Sarah interrupts, "Hold on one second, the other phone is ringing ... "

She returns and apologizes for the interruption, but good manners forbids you to ask if the other call was for her. Maybe the voice isn't totally the voice of a dog, after all. But almost faster than you can say, "So how do you like Stern so far?," there is a second interruption ... "Five cents more if you wish to continue" (You may consider yourself in deep trouble if the person who says that is Sarah, not the operator).

Once you've juggled the phone hook and cut off the recording (a common-knowledge trick), the conversation officially begins. She tells you she's only going to Stern because her older sister went there, she and her two other roommates can't stand their fourth roommate, and isn't it childish how you have to sign in and out everytime you leave the building, it's so great having Orbach's right across the street, and 34th Street has some nice shoe stores, and she'll probably major in psych or soc, but might transfer to Barnard after this year because you can't really do any student teaching through Stern and she loves the theater and one of her roommates already saw "Man of La Mancha", and what did you think of "Love Story", and hold on one second, her other phone is ringing ...

The second round of phone conversation involves playing the "Do You Know?" game, since you discover you both went to Camp Moshava in 1962, except that she was there 1st trip and you were there 2nd ... So do you know Heshie Webster, or Chaya Teitelbaum ... no, but do **you** know Layah Finkel ... no, but did you remember Aryeh Schwartz from somewhere in Pennsylvania, no, but at least we both know your roommate's friend's friend, sort of.

Eventually you become tired of jiggling the phone hook, and besides, you tell yourself, this ridiculous three hour conversation with a total stranger is crazy, and so you pop the question: "By the way, are you busy Saturday

night?" She answers, "No," which definitely proves she must be a dog because otherwise she'd already be taken. But it's too late to back out now . . .

"I'll meet you at 8:00, unless, heh, heh, you'd rather meet me at Y.U." This sorry attempt at wry humor will probably lead you to a short discussion on why or why not Sarah would never enter a boys' dormitory.

If she asks where you're going on the date,

BROOKDALE RESIDENCE HALL
YESHIVA UNIVERSITY
SPONSORED BY
THE BROOKDALE FOUNDATION

kiddingly reply, "Probably to the Bims," which will thus allow you to show off your knowledge of how the Bims got its name, and will also lead to a **very** short discussion on why or why not Sarah would never go there, even with an escort.

Lastly, you are asked how you will be recognized, and you cleverly retort, "I'll be the one with the yarmulke." CLICK.

All Shabbos long, you are continually reminded by good friends that Sarah has to be a dog. After carefully applying the last dabs of Clearasil on your chin Saturday night, you ride the subway with twenty-six other fellows going your way. As you merge at 34th and

Park and enter the Stern lobby, a quick glance at the switchboard operator tells you why **she** isn't going out tonight. Hustled out of the lobby and into the lounge, you observe a slow hush which settles over the room as an elevator-full of companions unloads at the entrance. A girl approaches you . . . She's beautiful! She's gorgeous! She tells you, "Hi, you must be Melvin." You smile and sigh a deep sigh of relief. She continues, "I'm Sarah's roommate — Sarah said she'll be down in a second." Pain. What excruciating **pain!** The roommate leaves with the guy from your chem lab you thought was queer. Finally, Sarah appears. You look at her and then swear you'll never be conned into another blind date in your entire life. Dog! DOG!! "She probably barks when she speaks! You want to

tell her you're spending the date near a fire-hydrant . . . If this girl gets sick, you're calling a vet . . . **DOG!**

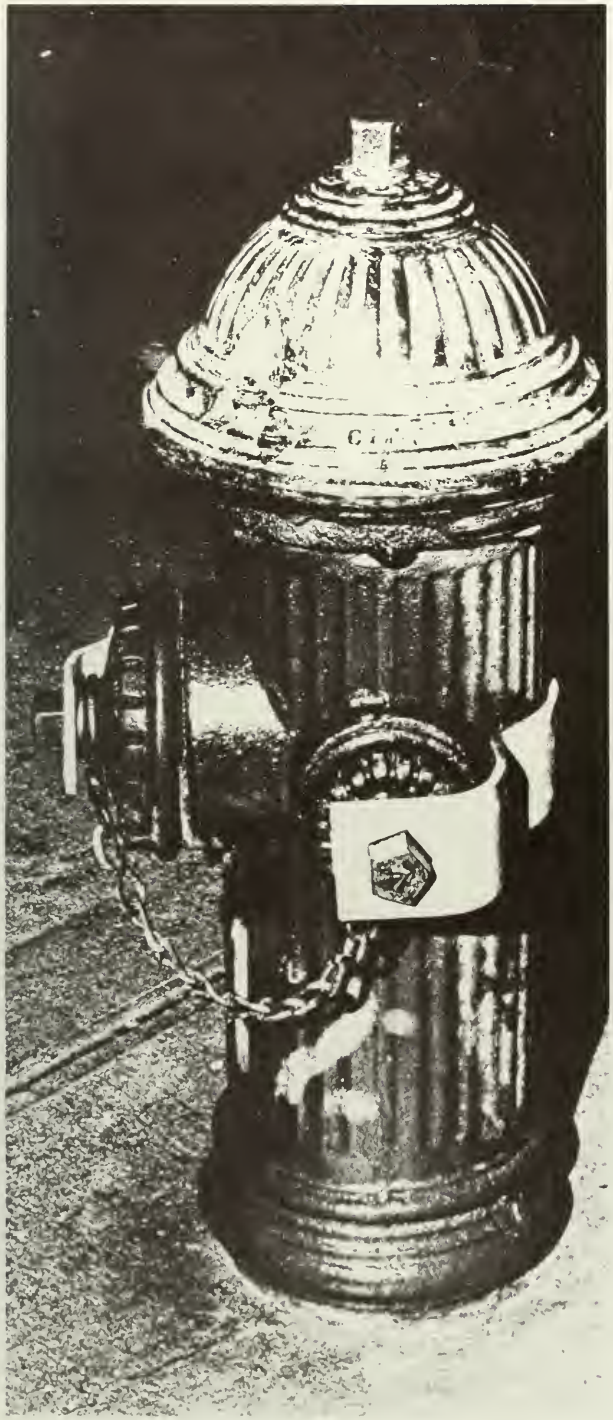
Are you Melvin?"

"Are you Sarah?"

"Yes, I'm Sarah".

How you'd love to say, "Well, I'm not Melvin."

You can now only try to make the best of the evening. You buy tickets for some movie's next performance, and then



roam around Times Square . . . You stroll through Playland, pose for the TV camera at Ripley's Wax Museum, window-shop at a psychedelic poster store, and make the surprising discovery of a Kosher deli next to the Majestic Ballroom.

Waiting in line outside the theater, Sarah comments on how good the chestnuts smell, which leads to a brief argument over whether or not you can trust "Pure Vegetable Shortening" on cookies, and which restaurants are really Kosher in Manhattan.

You watch the movies while remaining "Hands Off", for who can afford the reputation at Stern of being an octopus? Later, over sandwiches at Bernsteins, Sarah meets at least one good friend, excuses herself to go to the ladies' room, and you'd give twenty bucks to hear their conversation.

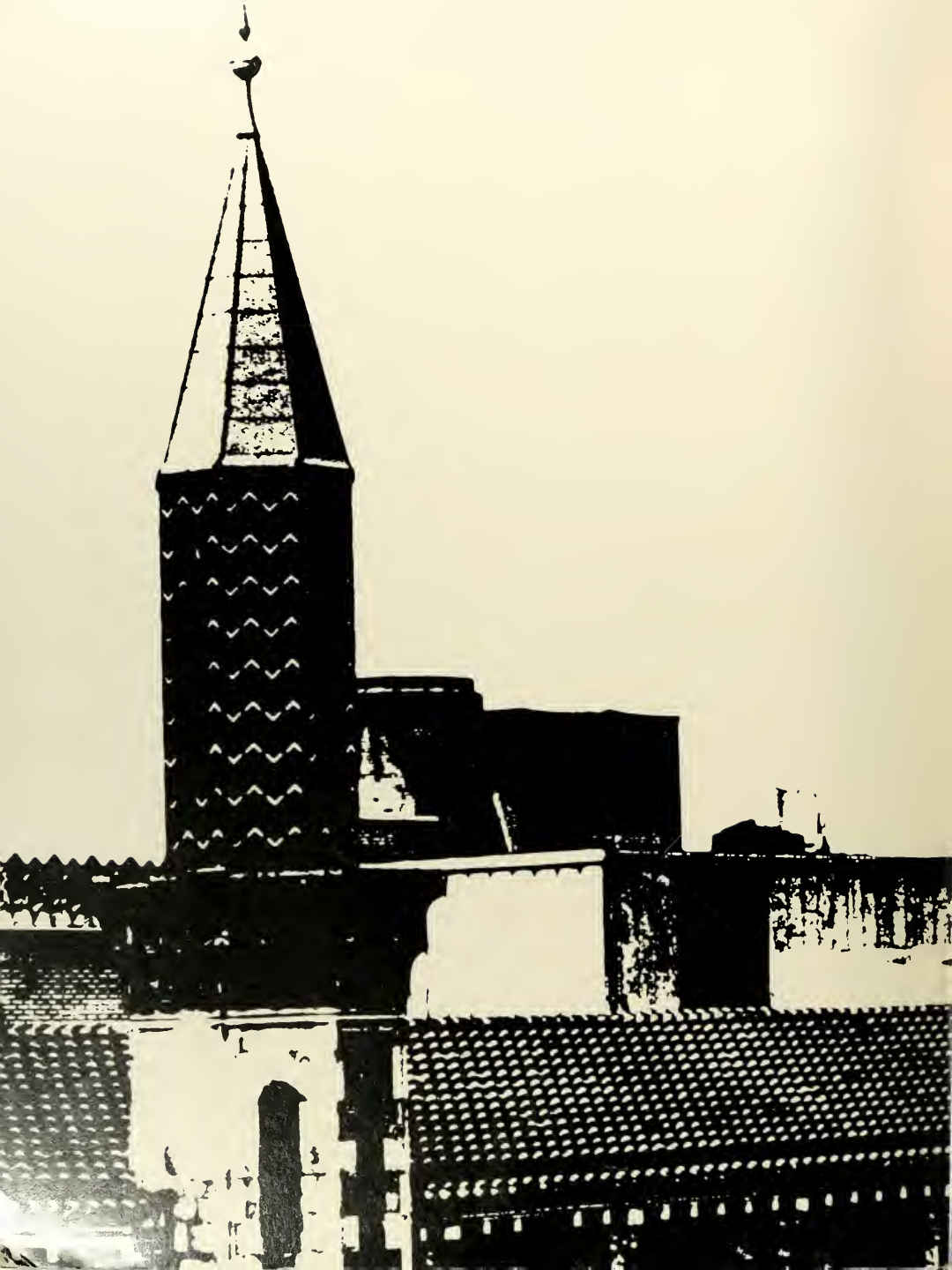
On the way home, you accidentally get lost in the subway somewhere in Brooklyn, and must catch a cab back to Stern. In the lounge, each girl slyly and subtly scrutinizes every returning couple, making mental notes of who's still smiling, who's starting to cry, and who's being edged out the front door.

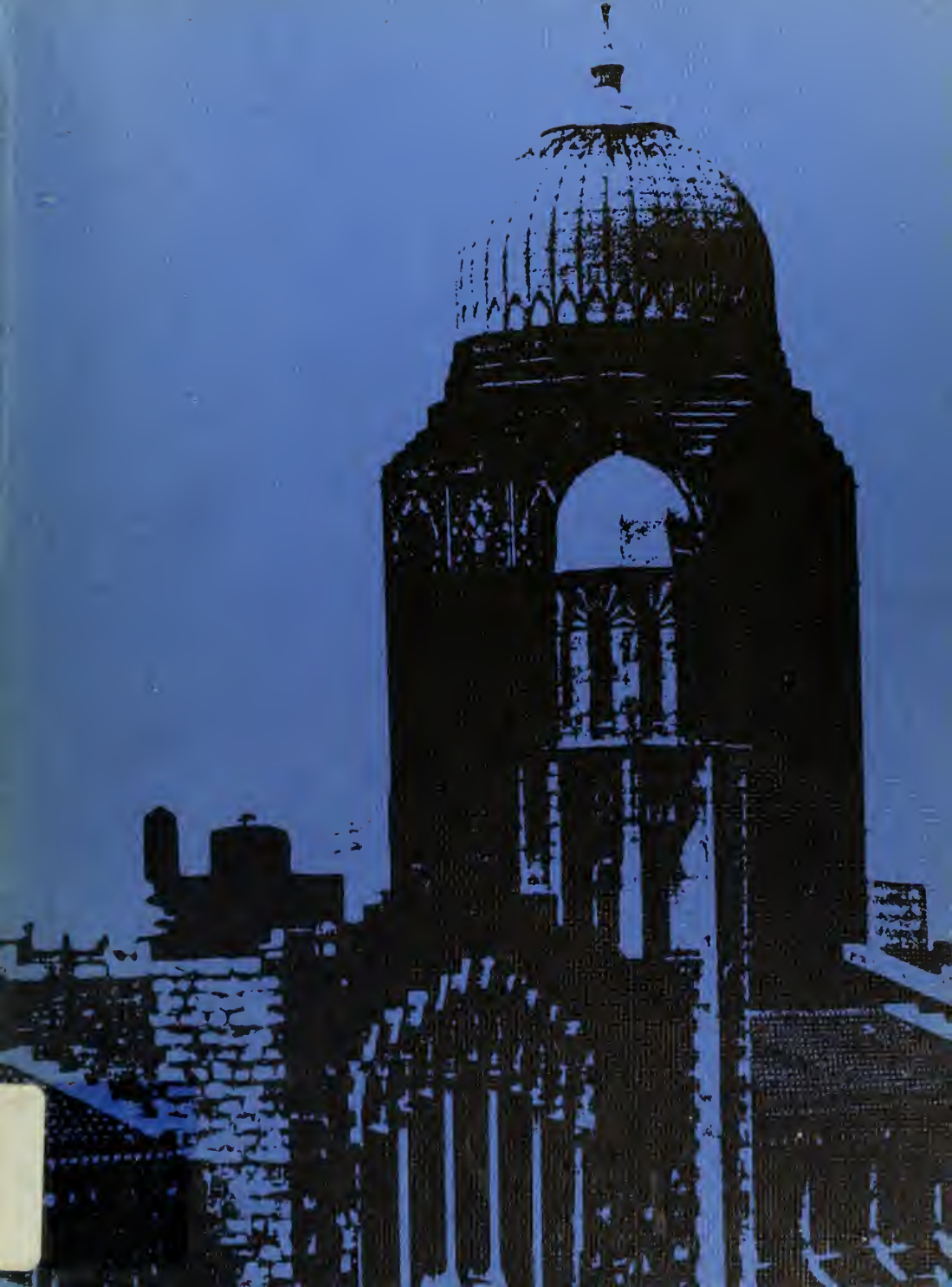
Every girl seems a little better looking than Sarah, but things aren't so bad when you discover that the queer in your chem lab got lost in the East Village all night, and his date confides that she wishes she had seen your movie.

With luck, you find a car going back to Y.U., and participate in a conversation of fantastic conquests, next-time resolutions, and personal and Torah views towards negiah and pre-marital sex.

And so maybe it wasn't such a bad evening after all.

Nostrum officium non est placere sed provocare
— Ours is not to please but to provoke . . .

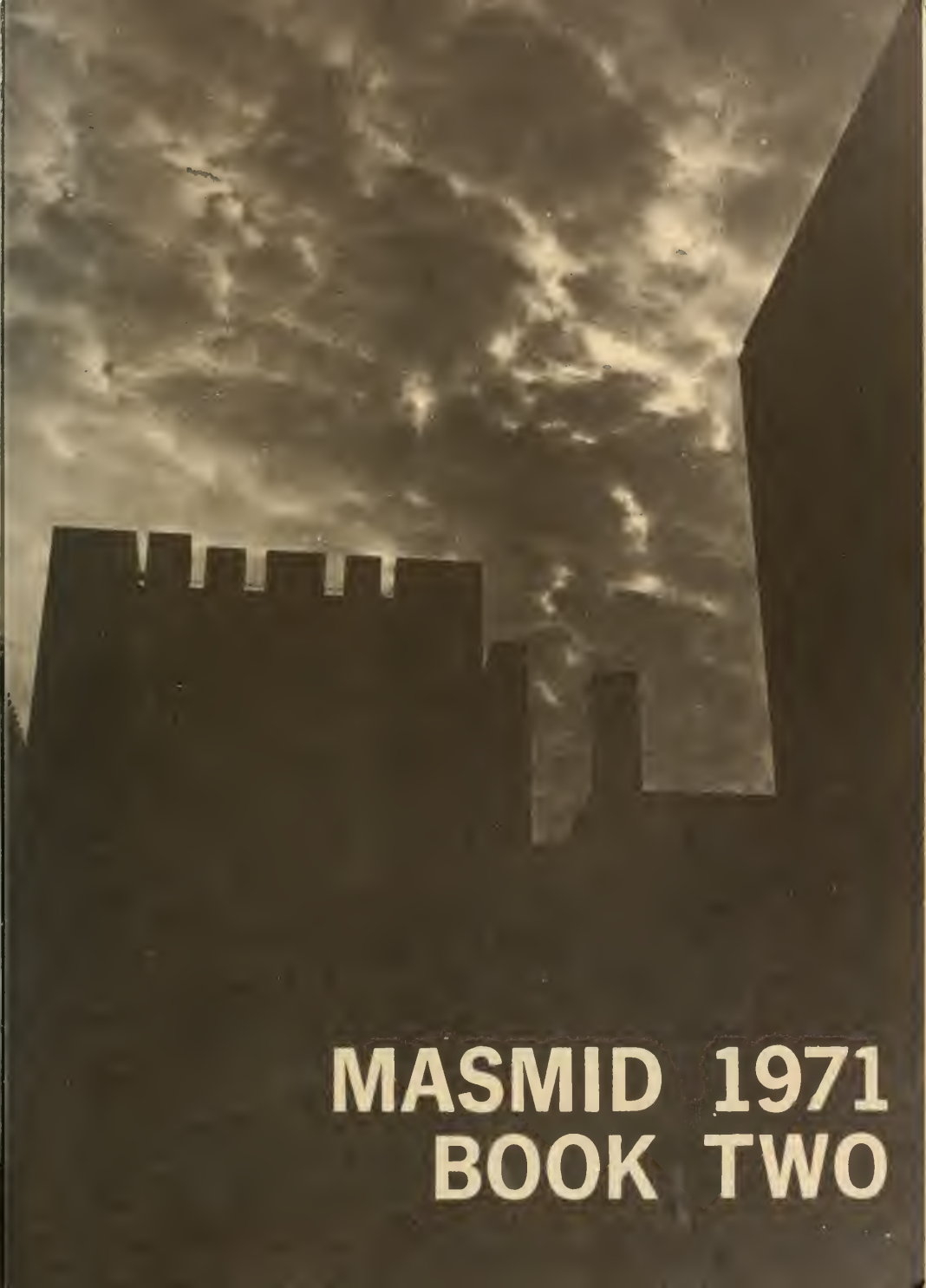




Yeshiva University

THE LIBRARIES

THE POLLACK LIBRARY



MASMID 1971
BOOK TWO

Ref
LD
6371
Y43
M3
1971
v. 2

MASMID 1971

editors-in-chief

howard dorfman — david leibtag

associate editors

stanley rock — sheldon miller

business manager

mike fromovitz

contributing editors

larry rosman — michael spero
yaakov zeffren — zvi sprung
arnold yagoda — ben neiman
isi teitelbaum — abby leizerowski
danny kurtzer

assistant to the editors

ira spodek

special assistants to the editors

susan rothman — dassy kurland

front row, left to right: d. leibtag. **back row, left to right:** i. spodek, s. rock, m. fromovitz, m. spero, h. dorfman, s. miller, y. zeffren.

TABLE OF CONTENTS — BOOK TWO

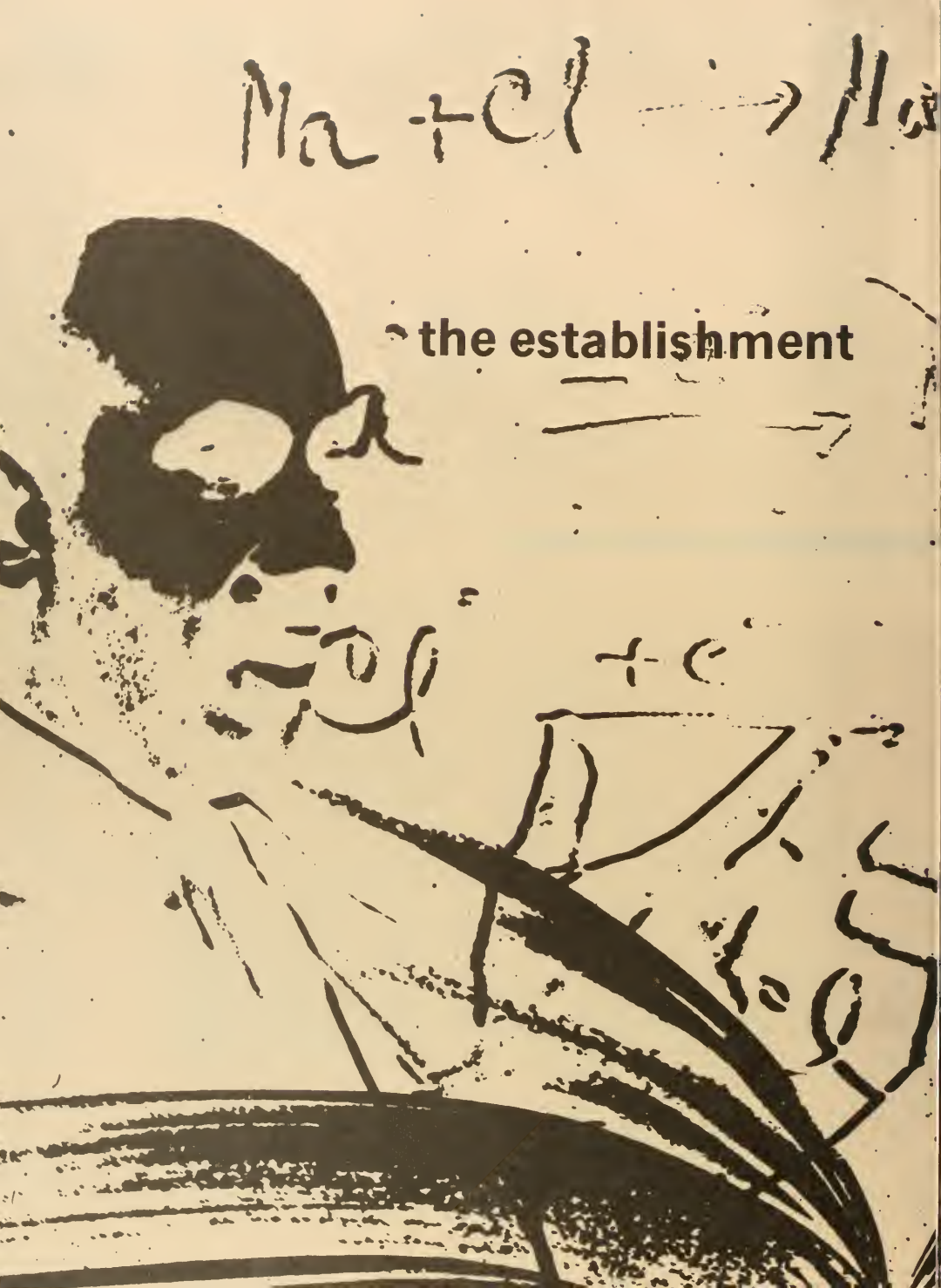
THE ESTABLISHMENT 4

Administration 6
An Interview with Dr. Issac Bacon 8
Language, Literature, and the Fine Arts 10
The Golden Fleece by Paul H. Connally 14
Natural Sciences 16
An Interview with James Snyder 22
An Interview with Harvey Bernstein 25
Social Sciences 28
[redacted] 34
Jewish Studies 38
James Striar School of General Jewish Studies 40
Rabbi Issac Elchanan Theological Seminary 42
Erna Michael College of Hebraic Studies 44

ACTIVITIES 48

Commentator 50
Y.C.S.C. 52
The Senate 54
Dramatics Society 56
Karate 60

SENIORS 62


the establishment

ת דהויה ליה כמלוה :
עמך מקודשת · לכ:
לה דקא כגר חינה ל:
כוף : ר' נתן אומר
עמך חינה מקודשת
ת מהשעה ועד כוף :
ח) וכיון דנמחזחזיר
עוה גנטרה :

Administration

1. Dr. Samuel Belkin
   President
2. Dr. Israel Miller
   Vice President for Student Affairs
3. Dr. Sheldon Socol
   Director of Student Finances
4. Dr. Isaac Bacon
   Dean
5. Rabbi Abner Groff
   Director of Admissions
6. Rabbi Joshua Cheifetz
   Director of Residence Halls
7. Professor Morris Silverman
   Registrar
8. Colonel Robert Marmolstein
   Director of Safety and Security

6

7

8

An Interview with Dr. Isaac Bacon

Dr. Isaac Bacon is the fourth dean in the more than 40-year history of Yeshiva College, and a veteran among the University's 11 deans and directors. He has been dean since the fall of 1959, and during the past ten years has been part of, and witness to, some of the most significant and wide ranging changes at YU and in higher education. A language expert, Dr. Bacon, like his counterparts throughout America's colleges and universities, today must cope with the new language of a new generation in an ever changing society. In a recent interview we asked Dr. Bacon what he felt were the greatest changes during his tenure.

"The most obvious change during the last ten years," Dr. Bacon said, "is the change in size. In the Fall Semester of 1959 there were 580 students enrolled in the College. Today there are more than 1,100. Ten years ago we had 91 faculty members, only 19 who had full time positions at the college. Another 18 had primary positions in other areas of the university, but also taught at YC, with others serving part-time. Today, there are 154 faculty members, more than 100 of whom are full time, with 58 full time at YC. More important, though, is the qualitative change. Working with faculty and students, we're continually trying to raise our standards in every field in which YC offers a major."

How has the role of the Dean changed?

"The role of the Dean has changed in that the faculty has assumed a greater role in sharing responsibilities in running the affairs of the college. They are the ones who determine grading practices, requirements for graduation, new courses, new programs and all the determinations dealing with the academic operation. Of course, the job of the Dean still remains to take the initiative in reviewing existing programs and innovating new ones. The faculty expects leadership on the part of the Dean although they sometimes only reluctantly go along with what he proposes, and sometimes they do not go along at all, which is certainly their privilege. (I strongly believe that the academic success of the College is dependent on the extent to which the faculty is willing to involve itself meaningfully in efforts toward the betterment of the College.) I might mention to you that one of my first acts when assuming the position of the Dean was to ask the faculty to develop ways and means of how to accomplish a greater sharing of academic responsibilities. Strangely enough — and perhaps not so strange — this turned out to be a very difficult and protracted project. It took us almost ten years to write a statute for the College and by-laws. This document has been presented to the President and approved by him — except for one section, which is currently being re-written, dealing with the structure of the College in terms of departments and divisions. Another change in the role of the Dean was brought about by the creation of the Yeshiva College Senate. As you know, the membership of the Senate consists of eight faculty members elected by the faculty, six

students elected by the Student Council, one alumnus appointed by the alumni, and five ex-officio administrators. Now, in the Senate the Dean does not sit as the Dean of the College but as one of the Senators, with equal voice, with equal power — no less but no more — with the other Senators. In addition to the Senate, students were added to every faculty committee and have an equal voice with the faculty on these committees. This means that the responsibility of running the academic affairs of the College is shared by faculty, students and administration alike. Whether the change is for the better or not is too early to determine. I have the feeling, however, that we stand today stronger and more effective in our capacity to serve the College."

Has this sharing of responsibilities lightened your burden?

"On the contrary, I, and all of us in an administrative position, are engaged in university affairs to a greater extent than ever before. Working together has given us far more to do, and there is more than ever to be done in running a university today."

What do you see as the major challenges of the 70's?

"Basically, they are related to funding. YU, like most schools in America, is in a period of financial crisis. There's less money coming in, yet costs continue to climb, more services are demanded and university personnel find their income unable to keep up with the cost of living. We are also faced with the issue of reducing expenses without diminishing our unique quality — to maintain a 'small college' atmosphere with small classes to benefit each individual student. There's a need for team teaching, a better honors program and a thorough reevaluation of our curriculum. There are major tasks, and they require a lot of money, and I just don't know where this money will come from."

What do you feel were your major accomplishments in the 60's?

"I consider the five-year honors program to be my proudest achievement. It's a program whereby a student who is doing well in his Jewish studies and at the College, but who aspires to do even better in both areas, may spread his college education over a five-year period without incurring any additional costs. I'm proud too, of our constant upgrading of curriculum, and in the ability to maintain a small-college atmosphere in this time of multiversities with mammoth classes and alienated students. Also the constant improvement in faculty welfare, and the relatively good relationship between all segments of the university family."

"I don't think there is another college in the world . . . where students, and for that matter, faculty and administration strive for the impossible and so often succeed."

"What is the purpose of education today?

"What it has always been — to teach, and to learn; to stimulate to ask questions, to raise the standard and meaningfulness of the questions, to help in the answers, and to provide the tools and the techniques for the ability to find the answers for oneself. This formula can be applied to every level of the educational system, beginning with kindergarten. Only, as we move from one educational level to the next, the formula naturally assumes a more sophisticated and complicated character. The liberal arts college is in the unique position of being the only unit within the educational complex where the formula specializes to deal with universal truths and so is geared to instigate questions of a universal nature. This helps a person to acquire cultural breadth, intellectual versatility, and competence to deal with ideas. For those who are unable to discern the difference between what is gold and what is only fools' gold, this type of education seems most irrelevant. They do not realize that, in fact, what they call relevant is basically ephemeral. The liberal arts education of which I speak is relevant in the truest sense of the word. It is recognized that a true liberal education in the total education of a person is what makes a doctor a better doctor, a scientist a better scientist or a specialist in any field, a better specialist in his field. (The ideal that a man's reach should exceed his grasp — you remember Browning's lines — certainly is most fully realized with a true liberal arts education.) In some, this challenge creates elation — "Or what's a heaven for" —; in others it creates frustration. I don't think there is another college in the world where this challenge is more pronounced than here at Yeshiva College where students, and, for that matter, faculty and administration strive for the impossible and so very often succeed. This is what attracted me to come and to stay at Yeshiva College."

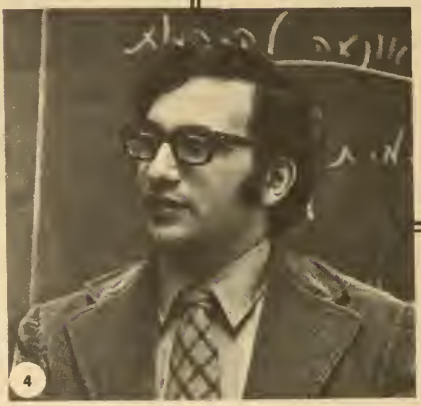
Yeshiva College

Language, Literature And The Fine Arts

1

2

3



4

5

6

1 Beukas, Mr. Anthony
Instructor, Speech

2 Chernowitz, Dr. Maurice
Professor, Art

3 Connolly, Dr. Paul
Asst. Professor, English

4 Epstein, Mr. Gary
Instructor, English

5 Feldman, Dr. Louis H.
Professor, Classics

6 Fleisher, Dr. David
Professor, English

7 Haefner, Dr. George
Assoc. Professor, Speech

8 Hershow, Miss Sheila
Instructor, English

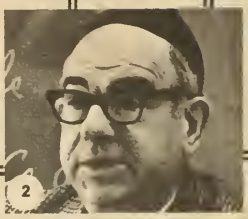
9 King, Mrs. Lawrence
Instructor, Speech

10 Knudsen, Mr. Thomas
Vis. Lecturer, German

11 Kra, Dr. Pauline
Asst. Professor, French

12 Lainoff, Dr. Seymour
Professor, English

1


2

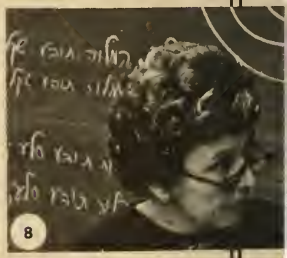
3

4

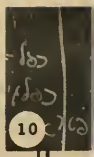
5

6

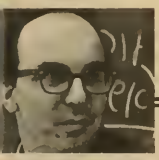
7


8

9


10

1. Levy, Dr. Edward
   Asst. Professor, Music
2. Linn, Dr. Irving
   Professor, English
3. Mayeroff, Mr. Aaron
   Vis. Lecturer, Russian
4. Morgenstein, Mr. Henry
   Instructor, English
5. Plank, Dr. David
   Asst. Professor, French
6. Rosenberg, Dr. Ralph
   Professor, German
7. Simon, Dr. Ernest
   Assoc. Professor, French
8. Stearns, Mrs. Rebecca
   Instructor, Speech
9. Tauber, Dr. Abraham
   Professor, Speech
10. Taubes, Mr. Leo
    Instructor, English
11. Waterman, Miss Cathrine
    Vis. Lecturer, Spanish
12. Weidhorn, Dr. Manfred
    Assoc. Professor, English
13. Yesta, Miss Silvia
    Vis. Lecturer, Spanish
14. Ziff, Mr. Daniel
    Instructor, Music



THE GOLDEN FLEECE

by paul connolly

Dr. Paul Connolly received his undergraduate education at the University of Toronto. Returning to the U.S. to pursue his graduate studies, Dr. Connolly attended the University of Virginia where he received his M.A. in 1967 and his Ph.D. in 1969. For the past two years he has been an Assistant Professor on the faculty of the English Department.

In theory they were sound on Expectation
Had there been situations to be in.
Unluckily they were their situation.
W. H. Auden, "The Quest"

In the beginning few dared question the truth. There was a fleece, and it was golden. The journey was arduous, the reward uncertain, but for each man the promise was great; the health of his country would be restored. A renaissance of wonder. Many men sought the path of Jason, seeking the golden fleece. Only an elect might qualify for the venture, but these were ready to yoke the bronze-footed bulls, to plough the fields, to sow the dragon's teeth.

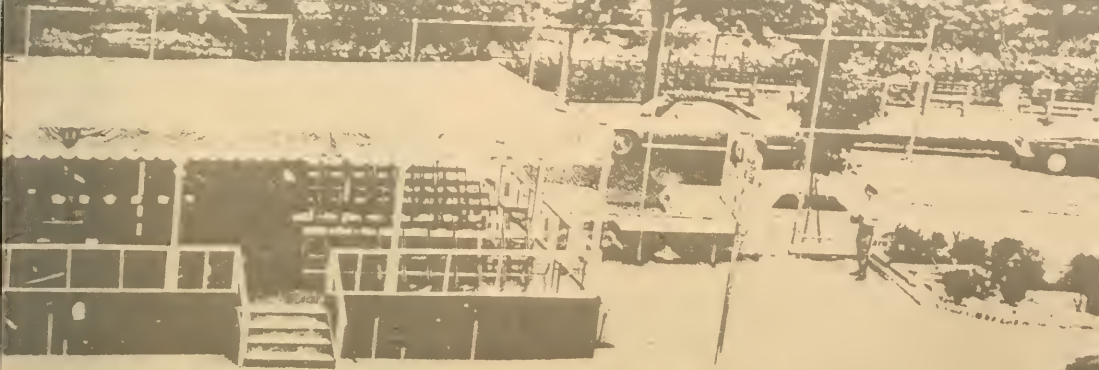
But in time, the sea's salt lost its savor. The leveller, Demos, was worshipped by many; each man was his own oracle; foreign travel was unnecessary. The journey by water seemed an arid trip to men whose wings were fashioned by the skill of Dedalus. A rumor arose: the golden fleece was sheepskin, dried parchment for history's fictions, scarcely a robe for living men. Better to stay at home. The love of ease fit rumor's fancy, and men of vision, eyes set earthward, sought not golden fleece. Rumor ran, reviling dreams of former folly.

The sons of man now saw more clearly. Sheepskin. Befitting sheep. Milked by shepherds who fleeced their flocks. Wool for the eyes of the unwary. Henceforth the lambs would not be led to pasture. If the fleece were not golden, no longer would men mindlessly seek its wonder-wool. New fibers would bind men's bodies, fibres fit for a future quest. The sheep would shear the shepherds.

The shepherds were penned in. Accused of sheepishness, accused of woolfishness, accused of sleeping on the job. All were charged with daydreaming, with serving the interests of the wool industry. Wizened shepherds, bleatingly senile, must be set aside. In the new state, crookless shepherds must learn to pipe for those who pay. For the health of the country, the lambs must be let to gambol.

Unfettered of golden fleece, men set the barbarous ship aflame. In probate court the fleece was contested; a senate construed new charters. And a new map was made:

In the land of the living no man need learn dead tongues.
License liberates; fleece flocks.
Efficiency is proficiency; the quest must be shortened by a yard.
Two things can be done at once in half the time, when one sets half a mind to it.
Gradation is discrimination; the earth is flat.
Let the passes be cleared: all men may ride through the ruts.
Where the will is, there is the way.
Let the bull be shot; the plough be power equipped; leave dragon's teeth to the fairy godmother. Let the questors reconvene. Unarmed.



With fleece out of fashion, emperors wore new clothes. Only a jaundiced eye sees yellow fleece, and so science corrected men's vision. Myth is Fiction; social science is the true fleece of democracy. In the groves of academe towers of learning scraped the skies, performing a social biopsy. The latent demise would one day be cured; transplant of souls was only a matter of time. Men continued to travel, but on wonder drugs the trip was pleasantly painless.

The skittish flock unnerves the shepherd. In the stampede of change, the shepherds themselves grew disheartened. The decay of dreams is contagious; few are immune from infection. Many wondered how the fleece had been misplaced, why the vision had begun to fade. Winds of passion filled a few with a flatus. But many more sought the remedy, a cure for disenchantment. The fleece grew ill-defined, even to the sharpest eye. And the flock ran on, inflamed with impatience; reformed Luddites, rending, unmending.

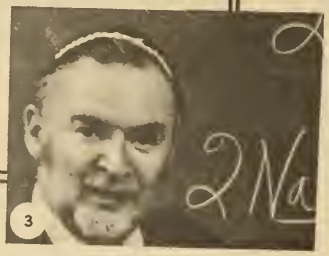
The captains of the woolen industry claimed the golden fleece was safe in the company vault, though little else was there. Pens were enlarged, and fewer shepherds attended the flock. Living on bread and cheese. The captains became harder to see than the fleece itself. And many wondered: how malleable is golden fleece? How far can the spirit be stretched? For each question, multiple choice answers, but the last chance was always most troublesome: none of the above. Many found the unasked questions most difficult to answer.

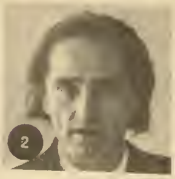
And in the end? According to legend, Medea was helpmate to Jason, a marriage of convenience. The fleece was recovered, but there were problems in the family; a painful recovery. Yet the final fate of the fleece is unknown, though of course there are many conjectures. Some believe moths ate it, fit nourishment for those inflamed by candle light. Those are developing more permanent plastics, weather resistant, protective shields for worldly warriors. Others, confirmed in their faith, arm to assault the infidels. Dreamers in dreadnoughts, the fleece flies unfurled high above their eyes. Though even to glance upwards betrays a weak heart. Their purpose the firmer, as their might lessens. For these, the fleece is the social fabric; unholy the hand that pokes holes in it.

But on many shores new ships are outfitted. Prepared for an inland journey. The quest is resumed but not, for these, by social fiat. For these the quest is solitary, the life-long journey rather than the initiation rite of the noble savage. Legend has it that Hercules missed the boat, Jason's ship, seeking instead his heart's love. An admirable digression. And these now seek their own heart's love, concerned less with the ship than with the sailors. It is themselves they are outfitting. And they are the golden fleece. For these, the fleece is not a letter testamentary, but the skins on which their lives are written. Ships and shepherds, these are secondary: sailors set the course, sheep produce the wool. Few of these rally round the standard, in solitary search they grace the country.

Natural Sciences

1. Aarons, Mr. Rogers
   Teaching Fellow, Physics Asst.
2. Behrends, Dr. Ralph E.
   Professor, Physics
3. Blackman, Dr. Samuel W.
   Assoc. Professor, Chemistry
4. Brueckheimer, Mr. Frank
   Vis. Lecturer, Biology
5. Cooper, Dr. Frederick
   Asst. Professor, Physics
6. Davis, Dr. Martin
   Professor, Math
7. Dobkin, Mrs. Ida
   Instructor, Chemistry
8. Etkin, Dr. William
   Professor, Biology
9. Frye, Dr. Graham
   Assoc. Professor, Math
10. Ginsberg, Dr. Johnothon
    Asst. Professor, Math
11. Hamberg, Dr. Max
    Vis. Assoc. Professor, Biology





5

9

8

6

10

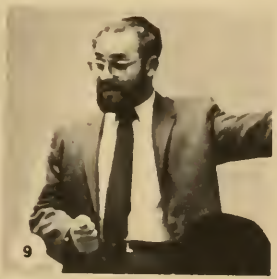
1

1
2
3
5
6

1. Klein, Mr. Morris
   Instructor, Biology
2. Kohn, Mr. Samuel
   Teaching Fellow, Math
3. Levine, Dr. Eli M.
   Professor, Chemistry
4. Levy, Dr. Ezra
   Assoc. Professor, Chemistry
5. Lisman, Dr. Henry
   Professor, Math
6. Mazurek, Mr. Thaddeus
   Lab Asst., Physics
7. Metal, Mr. Israel
   Lab Asst., Physics
8. Newman, Dr. Donald
   Professor, Math
9. Plastock, Mr. Roy
   Teaching Fellow, Math
10. Posen, Mr. Perez
    Asst. Professor, Physics

1. Presby, Dr. Herman
   Asst. Professor, Physics
2. Putz, Dr. Robert
   Instructor, Math
3. Rubin, Mr. Leo
   Vis. Lecturer, Biology
4. Sawyer, Dr. Stanley
   Assoc. Professor, Math
5. Schwartz, Mr. Edward
   Teaching Fellow, Math
6. Shaw, Mr. Berryl
   Teaching Fellow, Math
7. Stern, Mr. Rudolph
   Instructor, Biology
8. Teller, Mr. Jacob
   Lab Asst., Physics
9. Tendler, Dr. Moses D.
   Professor, Biology
10. Truran, Dr. James
    Asst. Professor, Physics
11. Wachtel, Dr. Johnathan
    Asst. Professor, Physics
12. Wischinitzer, Dr. Saul
    Professor, Biology
13. Woodruff, Dr. Arthur
    Assoc. Professor, Math

7


9

10

8

11

12

13

An Interview with James Snyder

" . . . there is not a serious attempt made by the undergraduate divisions to come to grips with many of our modern problems . . I don't believe Yeshiva College . . develops a well-molded, conscience-bound orthodox student . . . "

Dr. James Snyder is a graduate of St. Martin's College in Pennsylvania. He received his doctorate in organic chemistry from Cornell University in 1965. After a year of post-graduate work at Columbia University and another year in Germany, he received an Assistant Professorship at Belfer Graduate School of Science. Dr. Snyder, while not teaching one of his inorganic, organic, and seminar courses in chemistry, is involved in research dealing with organic mechanisms and synthesis.

MASMID: What is your opinion of the quality of the average student attending Yeshiva College?

Snyder: In my experience the average ability and talent of the student at Yeshiva College is far higher than the average in comparable institutions elsewhere. For example, during my undergraduate years, I associated regularly with students from a variety of Catholic liberal-arts colleges. From a theological standpoint there exists similarities to Yeshiva College. Yet, I believe the average students at these colleges to be less capable than the average at YU. I think there are reasons for that. Many more Catholic institutions (of university level) exist than Yeshivas — and naturally, a higher percentage of talented students come to Yeshiva. In addition there is a cultural element in Judaism which emphasizes the importance of education relative to many other things. Consequently the college attracts a sizable number of fine minds already under active development.

MASMID: How do these students fare when they come to Yeshiva?

Snyder: In my view, there is not a serious attempt made by the undergraduate divisions to come to grips with many of our modern problems. In conversations with students, the topic invariably shifts to religion, drugs, sex and other critical topics. The impression that I receive is very much what I learned from my own undergraduate education — namely, that Catholicism as a functional component of the school simply did not confront the issues that were most important to the individual's daily life. Likewise, I don't believe Yeshiva College achieves what it attempts in terms of its religious training, in terms of developing a well-molded, conscience-bound orthodox student. That is not to say that YC students are conscienceless. On the contrary — the personal ethical standards evidenced by students with whom I am acquainted are very high and matched by action. By and large however, these actions correlate only approximately with what seems to be the goal of the orthodox tradition. Namely — many students have lifted from orthodoxy what is useful to them and discarded the rest in their development. This is emotionally healthy and I believe leads to a cogent personal ethic. Nonetheless, a fantastic amount of time is devoted to religious studies even though the measured impact is uncertain. This has serious consequences for the secular studies program. The time demands of a combined religious and secular program required by YU causes a consid-

erable number of low quality hours to be spent inside and outside the classroom. These are hours utilized in absorbing a huge quantity of information to be shuffled back onto an examination paper. The process is often completed at this point, as more information is retained by the examination paper than by the student. The pedagogical approach of many instructors encourages the same kind of uncritical thinking. I can't say with certainty whether this is a result of the pervasive dogmatism of religion, or spill-over from the fact that YC is a small institution in which most professors are not actively engaged in research. However, the two factors complement each other. The effect on the student is that he is confronted by two programs, neither of which encourages him to be creative, spontaneous, and independent. Thus, he spends a remarkable percentage of his time in ways which don't require much thinking, but which do demand a great deal of memorization; the process wipes out the potentially above average student and substantially diminishes the quality of his scholarship. In the sciences, the situation is maximized. The scientific method requires finding problems, understanding what they are, organizing them, and evolving rational solutions. The science student takes a hell of a beating because he is never trained to do this.

MASMID: Do you advocate any changes in teaching techniques at YC?

"... the university handles the discovery of a marihuana user in a reasonable way ... he's dealt with quietly — which is consistent with YU's attention to its image ..."

Snyder: A plethora of changes are needed at all levels of education in the present society. For example, last year I was fortunate enough to obtain the use of a slide projector through a special arrangement with the Dean. There are perhaps only one or two other projectors available in the school for teaching, two or three slide projectors for the entire school — that just doesn't make sense.

As a result of the continuing vacuum in teaching techniques, the blackboard will probably reign at the College for the next fifty years. As you are aware the first humanoids — cave dwellers — instituted the technique. We haven't come far, have we?

Regarding lectures, I feel that teachers should make their notes available to the students prior to class. For the student to have to act as a secretary during the lecture hour and to copy information that comes from the professor's notes is archaic. The lecturer compiles his information from a series of texts; it goes into the students' hand-written notes in many cases incorrectly — the original text must then be consulted to correct mistakes. With modern inexpensive printing techniques this circuitous and often short circuited information flow is unacceptable and unnecessary. Notes should be provided by the lecturer while the classroom hour might be profitably spent elaborating the material in directions which are at least in part suggested by the spontaneity of the student's discussion.

MASMID: What are your feelings about closing Belfer on Saturdays?

Snyder: Experimental science is not properly conducted in a four and a half day week. Let me describe the way experimental research is carried out at BGSS. Friday is partly lost because of the early departure of secretaries and support personnel, and the fact that students and faculty must be out by sundown. Sunday is a day that the orthodox exponent would argue is useful for work. The reality, however, is that most people at Belfer are not Jews, not observant, or use Sunday for personal matters. Thus, a healthy portion of the week is not devoted to research. Contrary to expectation, commitment to evening work is diluted by the student's inability to be in the laboratory on the weekend. A laissez-faire attitude towards research develops, seriously effecting his developing scientific posture. In addition, weekend closing of the laboratory has seriously undermined the attitude of many professors vis-a-vis the University. People resent very much the strong imposition on a profession which even in Israel is conducted on a seven day a week basis — at least unofficially in certain cases. Indeed, I have been led to believe that there are only two Orthodox universities in Israel which are tightly sealed on **Shabbot.**

The irony of the situation is that even if the laboratories were completely open on Friday and Saturday, perhaps 20 or 25 percent of the work force would appear. In addition, this small contingent would clearly vary in composition from week to week. The congestion that opponents to free laboratory access raise as a specter defiling the university's image just wouldn't exist. It's the rare scientist who devotes himself regularly to the laboratory on a seven day a week basis. However, the fact of an enforced lockout generates frustration and friction even for many who wouldn't otherwise be affected. Those who lobby for the status quo fail to appreciate that by refusing to permit access to those who are most enthusiastic about their work, the entire complexion of the experimental operation is altered. Perhaps, on the other hand, these factors are appreciated but are of little concern. In that case, it is only a manifestation that the lack of effective communication between members of the university family continues to plague us.

MASMID: What is your impression of the prevalence of marihuana and drugs on the Yeshiva campus, as well as the way the university is coping with it.

Snyder: Pot is unquestionably available to almost anyone who seeks it. In fact, it has been offered to me on several occasions. However, I don't believe it can be purchased from most students on the street corner. A recent conversation with a security guard revealed that the university handles the discovery of a user in a reasonable way. If a student is associated with pot use or distribution, he's dealt with quietly — which is consistent with YU's attention to its image. A fortunate byproduct is attention to the student's needs as an individual living through a precarious period of his life. The hard drug situation at Yeshiva may be unique in many universities there are central underground locations where one can obtain a variety of powders with a variety of effects. Here, arrangements appear to be made in a more clandestine manner.

However, by banning marihuana, one simply causes a lot of people, mostly in the under-thirty group, to react to and resist an unfavorable situation. The resulting alienation turns off a lot of valuable people in order to catch a few less valuable in the dragnet. Restrictions on the use of mild drugs is no assist in apprehension. The more rational approach is promotion of a mentally healthy and emotionally unfettered society. An honest and frank relationship between the student and his professor might prove a stimulating catalyst to this end.

An Interview with Harvey Bernstein

" . . . the atmosphere here is fairly repressive . . . foisted on students by administration . . . by faculty . . . and . . . by students themselves."

Harvey Bernstein, a second year instructor of Psychology, has brought a new method of teaching to Yeshiva. Characterized by interaction, involvement and informality, his classes have brought a new dimension to the Psychology department. Mr. Bernstein is a doctoral candidate at Ferkauf and plans to further his career in the areas of social psychology, both in teaching and in research.

Masmid: You have strong feelings that Yeshiva should be co-educational. Why?
Bernstein: Well, I think it's important, really, because the guys here tend to pick up on females as objects and have trouble relating to girls. They see them as sex objects, not as people, and have very strange conceptions of what other people called women or girls are like.
Masmid: What do you base that on?
Bernstein: Upon my observations of students here, in terms of what students say about their relationships with girls; in terms of what choice they make, in terms of the types of interaction they seem to have with girls; in terms they respond to the notion of having girls in the classroom.
Masmid: Do you think that reflects a greater problem in terms of their upbringing as opposed to the Yeshiva itself?
Bernstein: I think it reflects a problem, perhaps, in some of their upbringings, which is compounded by the Yeshiva. The fantasies that they have about girls, by the way, from people I talked to, are like imagining confronting a situation where you meet a girl and she strips down and says, "Whatever you want to do, I'll do." People tell me that! It's pathological to the extent that if they were ever confronted with a situation like that, they'd run. I think it's a function of going to a school which is mono-sexual or a non-coeducational school, or whatever you call it.
Masmid: Homosexual?
Bernstein: As long as you brought it up, I think there is homosexual activity here. Not overt, not perhaps direct, But there are a lot of expressions of latent homosexuality. For example, in terms of guys pushing each other around in an elevator, or guys roughing it up. Whenever you mention homosexuality in a class, there is a lot of resistance to that being discussed. There seems to be an interaction between religion and homosexuality. It seems to be that it is the more religious kids who find the notion of homosexuality particularly repulsive. It appears they cannot relate to that.
Masmid: What would you say that reflects?
Bernstein: I think it reflects a narrowness of experience in terms of background. Narrowness, by the way, does not mean good or bad. It justs means narrowness, a limited set of experiences. It's a fairly rigid happening here (it's not a happening here really). I feel that the atmosphere here is fairly repressive, and I think it's foisted on students by the administra-

tion, foisted on students by faculty, but it's also foisted on students by themselves. For example, there is resentment towards me when I come in and express ideas which students are not comfortable with, such as male and female roles, new dimensions to religion and loosening of social inhibitions. I am not suggesting do this or do that, but simply suggesting different concepts, and let's see reactions, let's see discussion if it's going to happen. And there's resentment on the part of a number of students.

Masmid: Let's change the subject from your relationship with students to your relationship with the faculty. What type of relationship has been formed with other faculty since you joined us two years ago?

Bernstein: Unfortunately, there's been no real relationship. I have not initiated relationships with the faculty and they haven't initiated relationships with me.

Masmid: Why has that been the case?

Bernstein: Because of mutual lack of exposure.

Masmid: Have you ever gone to a faculty meeting?

Bernstein: No, because there's really nothing happening there.

Masmid: Then how did you get that impression?

Bernstein: You get minutes of meetings and agendas of what's going to be discussed. As a matter of fact, I was at one meeting last year of the social science division. There I was, listening to them haggle over who would get a final in a course and who wouldn't and stuff like that, and I said to myself, "What am I doing here!" It was a turn off for me, I just wasn't into that type of procedural thing they were doing. But I do feel there should have been some effort made by some faculty members to form a sense of togetherness.

Masmid: How many people are there in your department?

Bernstein: There are three guys; three individuals doing whatever they are doing with no sense of joint effort. I have to imagine that there had to have been something which concerned the Psychology department over the past year and a half enough to pull their faculty together once.

Masmid: Then the Psychology department has never had a meeting?

Bernstein: No! That's one reason I have never met Dr. Sternlicht. Dr. Adler came by last week and asked me who I thought we should give the Psychology medal to and we had a nice conversation but I usually don't speak with him nor see him too frequently.

Masmid: Do you find that there is anything happening at Yeshiva that is pressing that you would like to talk about?

Bernstein: Yes. One is that there are a number of lies that are perpetrated by the administration which I resent. For example, when Dr. Bacon, whom I don't really know at all, but with whom my limited interaction has been all right, espouses the view that the kids here get as good an education as the kids at Harvard, it is a big lie, a put-on. It is not happening within my department, for example, and to say that it is, is untrue. Kids are not able to take courses which they would be able to take at other universities. They are not able to get the degree of exposure to different ideas which having different people on a faculty would present. Another point, there is no counseling here for graduate school. The guidance here is a joke. Professional guidance, if someone wants professional guidance, in terms of therapy, is nonexistent; it exists, but for all intents and purposes it is nonexistent, because the kids do not respect the men who are counseling. It's thought of as a joke. The notion that you are getting a superior education here is a joke because in terms of salaries which they pay, they cannot attract people with them. They cannot attract good people here with their research facilities. They are not attracting people with their equipment nor with their grants for research efforts by the faculty.

Masmid: What type of people do they attract?

Bernstein: I expect that they attract people, this is my own bias, who are Jewish-oriented or Orthodox or they attract people who are not going to make it in their respective fields. They just want to teach and they are happy to do just teaching and nothing else, and I do not know that this is what makes the best kind of teacher, because this type of teacher is usually not on top of what's happening in his area. For example, in my Social Psychology course you are getting research now, material that is current. You are not getting stuff that occurred twenty years ago and before as the total course. I know that the money which they pay here has got to be a factor. You can't make it on the money which they pay here. I mean, like one says, why should I have to do all this and also make very little money. In terms of benefits, the types of things that you can get elsewhere, like free medical and dental services or related services, we get none of that. We get a group rate for Blue Cross and Blue Shield which you could get anyplace. You don't need them for that and it took me a month to even get that going. In fact, that is also very interesting in the manner in which a new faculty member came on, full-time. I went down to the office and asked for hospitalization forms and was told that they have them downtown, and then I went downtown and they told me to speak to the people uptown. After all was said and done, and after a lot of running around on my part, it took me a month to get the form. This is a personal bit. It has no relevance to my evaluation, but I think in certain ways it is sympto-

matic of what is happening here. That is not the way to treat a new faculty member. It has got to turn you off and make you ask what kind of organization do they have here? Let me say, I enjoy teaching here, I dig the kids and I dig teaching, but I think the kids are getting shafted and I think that one of the reasons they are getting shafted is because of the limited faculty you can be exposed to.

Masmid: As an instructor you seem to have the grievances that the students have and the same attitude in that you don't see hope for change here.

Bernstein: Well look, I think it might be possible to institute some change here but I don't know what type of change or the type of things which I would want to change. What I am saying is that there should be better things happening here; not relative to any place else, simply relative to the kids at Yeshiva. What I am saying is that I would like to see them get as good a deal as possible and I don't think that they are getting the good deal that they could be getting, should be getting or deserve to get. Whether they could get it elsewhere is not even at issue. It is what could they get here and what can we do to make it better here. I am not putting the place down just for the sake of putting it down, I am putting it down for the sake of saying let's make it better. I would say that I could envision a lot of good things happening here which are presently not happening here. I also feel that the Psychology department does not get terribly good students. I think it has the reputation of being a bullshit major and I relate to that in a bad way. I get the impression sometimes that all the Psychology majors are majoring in Psychology because they have to major in something and that is a personal turn-off. It doesn't make me feel good. It limits my thing and it limits my development and I am selfish. I am looking to be educated also and I am looking to develop also, as a result of my being here. It is not only that I am coming in with things to tell students. They have got things to tell me and if I am denied that, I feel cheated.

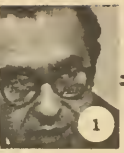
Masmid: How do you think the intellectual capacity of students here compares to that of students you have taught elsewhere, say at Brooklyn College?

Bernstein: Comparing students here and at Brooklyn College in terms of inherent capacity, I do not know that this is not again a personal bias from my background, but I think the kids here are tops. That is not to say that you will not find kids at Brooklyn who are not equally as good or better, but I think the kids here have a predisposition with intellectual things and that they can get into it. I am not too sure of what they do with it but at least there is a predisposition.

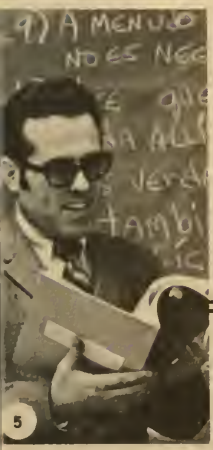
Masmid: What do you think of the general apathy here and is there hope for change?

Bernstein: I think the student is apathetic because he internalizes or perhaps brings it with him; what is typically thought to be the administration's line — "This is a Yeshiva and there are certain things we can do and certain things we can't do. You have to worry about what other people are going to think." There has to be a relaxation of the repression by faculty and administration upon students. The students have to have more self-expression and self-determination, and they must take it upon themselves to exert control over their own destinies. Maybe it is a matter of Psychology students, I can only speak for Psychology students, sitting down with their faculty and having an open thing and saying things like "Hey, you turn me on because . . . and you turn me off because . . . and I would like . . . " that kind of stuff. It's our best form of communication. I think that that is the essence of what is going on here: zero communication, and we have to and, more importantly, can improve on this.

Social Sciences



1. Adler, Dr. Helmut E.
   Professor, Psychology
2. Bernstein, Mr. Harvey
   Instructor, Psychology
3. Bevan, Dr. Ruth
   Asst. Professor, Poli. Sci.
4. Bienstock, Mr. Herbert
   Vis. Lecturer, Economics
5. Bitros, Mr. George
   Vis. Lecturer, Economics
6. Charlop, Mr. Zevulun
   Vis. Lecturer, History
7. Duker, Dr. Abraham
   Professor, History
8. Dunner, Dr. Joseph
   Professor, Poli. Sci.
9. Ellman, Mr. Neil
   Vis. Lecturer, Phys. Ed.
10. Gellmen, Dr. Jerome
    Asst. Professor, Philosophy
11. Glass, Mrs. Leah
    Instructor, Sociology
12. Goldberg, Dr. Nathan
    Professor, Sociology



5

9

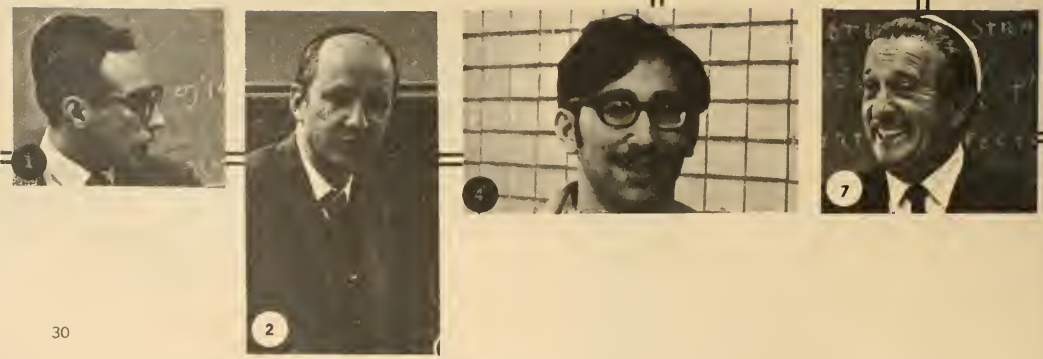
9

10

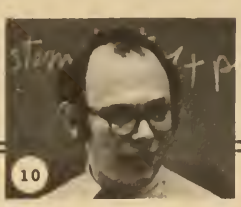
1

11

12

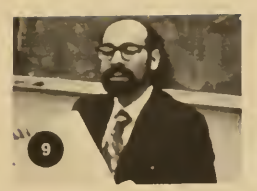

1
2
3
4
5
6
7

1 Goldberg, Mr. Robert
Vis. Lecturer, History
2 Greenberg, Dr. Irving
Vis. Assoc. Professor, History
3 Greenblum, Mr. Joseph
Instructor, Sociology
4 Hecht, Dr. Micheal
Instructor, Poli, Sci.
5 Hershkowitz, Mr. Marvin
Vis. Lecturer, Phys. Ed.
6 Holub, Mr. John
Vis. Lecturer, Education
7 Hurwitz, Dr. Abraham B.
Professor, Phys. Ed.
8 Hyman, Dr. Arthur
Professor, Philosophy
9 Marcell, Mr. Lorand
Vis. Lecturer, Phys. Ed.
10 Marrin, Albert Dr.
Asst. Professor, History
11 Pleskin, Dr. Sidney
Professor, Education
12 Rackman, Dr. Emanuel
Professor, Poli, Sci.



1. Roth, Dr. Sol
   Vis. Asst. Professor, Philosophy
2. Schneider, Mr. Stanley
   Vis. Lecturer, Phys. Ed.
3. Shami, Dr. Charles
   Asst. Professor, Economics
4. Shmidman, Mr. Joshua
   Instructor, Philosophy
5. Silverman, Dr. Morris
   Professor, Registrar
6. Steinberg, Mr. Edward
   Vis. Lecturer, Economics
7. Sternicht, Dr. Manny
   Assoc. Professor, Psychology
8. Tauber, Dr. Arthur
   Vis. Asst. Professor, Fencing
9. Weinberg, Mr. Michael
   Instructor, History
10. Wettstein, Mr. Hyman S.
    Vis. Assoc. Professor, Phys. Ed.
11. Wurzbuger, Dr. Walter
    Vis. Asst. Professor, Philosophy
12. Zeides, Mr. Solomon
    Assoc. Professor, Librarian

6

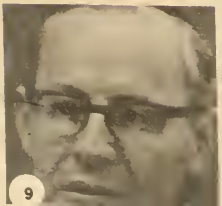

9

11

7

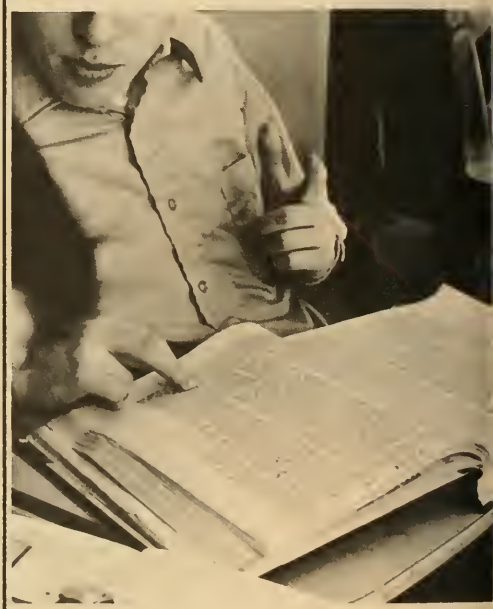
10

12



Jewish Studies

1. Agus, Dr. Irving
   Professor, History
2. Berger, Dr. David
   Vis. Lecturer, History
3. Carmilly, Dr. Moishe
   Professor, Bible
4. Churgin, Dr. Gersbon
   Professor, Hebrew
5. Feldblum, Dr. Meyer
   Assoc. Professor, History
6. Arthur, Dr. Hyman
   Professor, Philosophy
7. Hurvitz, Dr. Elazar
   Assoc. Professor, Bible
8. Katz, Dr. Micheal
   Assoc. Professor, Bible
9. Leaf, Dr. Hyman
   Professor, Hebrew
10. Lichtensteln, Dr. Aaron
    Vis. Lecturer, Bible
11. Paretzky, Rabbi Philip
    Instructor, Bible
12. Reiner, Dr. Jacob
    Vis. Lecturer, History
13. Reguer, Dr. Moshe
    Assoc. Professor Bible
14. Sabar Dr. Yona
    Asst. Professor Hebrew
15. Schachter, Dr. Mordkhe
    Vis. Asst. Professor Yiddish
16. Siev, Dr. Asher
    Professor, Hebrew



11

12

3

14

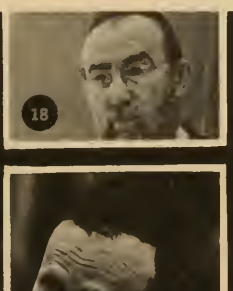
15

James Striar School of General Jewish Studies

1. Rabbi Abraham Berman
2. Rabbi Morris J. Besdin
3. Rabbi Benjamin Blech
4. Rabbi Zevulun Charlop
5. Rabbi Manfred Fulda
6. Rabbi Morris Gorelick
7. Rabbi Joseph Grunblatt
8. Dr. Andre Neuschloss
9. Rabbi Pesach Oratz
10. Mr. Shimon Oren
11. Rabbi Jerome Pomerantz
12. Rabbi Phillip Reiss
13. Rabbi Steven Riskin
14. Dr. Asher Siev
15. Rabbi Sherman Shiff
16. Rabbi Eric Zimmer

5
7
9
11
13
15
6
8
10
12
14
16

Rabbi Isaac Elchanan Theological Seminary



1. Rabbi Nison Alpert
2. Rabbi Joseph Arnest
3. Rabbi David Bleich
4. Rabbi Noah Borenstein
5. Rabbi Avigdor Cyperstein
6. Rabbi Johnathan Ginsberg
7. Rabbi Jerucham Gorelick
8. Rabbi Micheal Katz
9. Rabbi Ahron Lichtenstein
10. Rabbi David Lipshitz
11. Rabbi Julius Parnes
12. Rabbi Philip Paretsky
13. Rabbi Aaron Shatzkes
14. Rabbi Hershel Schachter
15. Rabbi Zelo Schussheim
16. Rabbi J. B. Soloveitchik
17. Rabbi Samuel Volk
18. Rabbi Joseph Weiss
19. Rabbi G. Yankelewitz
20. Rabbi Jacob Lesin
21. Rabbi Mendel Zaks
22. Rabbi Reuven Aberman

Erna Michael College of Hebraic Studies

1. Rabbi Ichak Avnery
2. Rabbi Solomon T. Berl
3. Rabbi Louis Bernstein
4. Dr. Moshe Carmilly
5. Rabbi Baruch Ehrlich
6. Rabbi Chaim Gulevsky
7. Dr. Meir Havazelet
8. David Kadosh
9. Rabbi Itzhak Kerstein
10. Rabbi Aron Kreiser
11. Rabbi Abraham Krupnik
12. Dr. Chaim Leaf
13. Rabbi Joseph Lerner
14. Dr. Norman Lamm

6

7

8

9

10

11

12

13

14

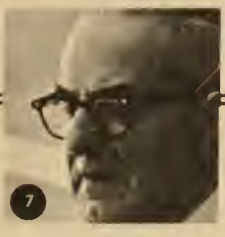
1. Mr. B. Barry Levy
2. Cantor Macy Nulman
3. Rabbi Pesach Oratz
4. Rabbi J. Mitchell Orlian
5. Rabbi Jacob M. Rabinowitz
6. Mr. Zvi Reich
7. Rabbi Simon Romm
8. Dr. Alvin I. Schiff
9. Rabbi Nathan N. Schorr
10. Rabbi Zvi Steinfeld
11. Dr. Harry Wohlberg
12. Rabbi Israel Wohlgelenter
13. Mr. Pinchas Wollman
14. Dr. Eric Zimmer

5

6

8

11


7

9

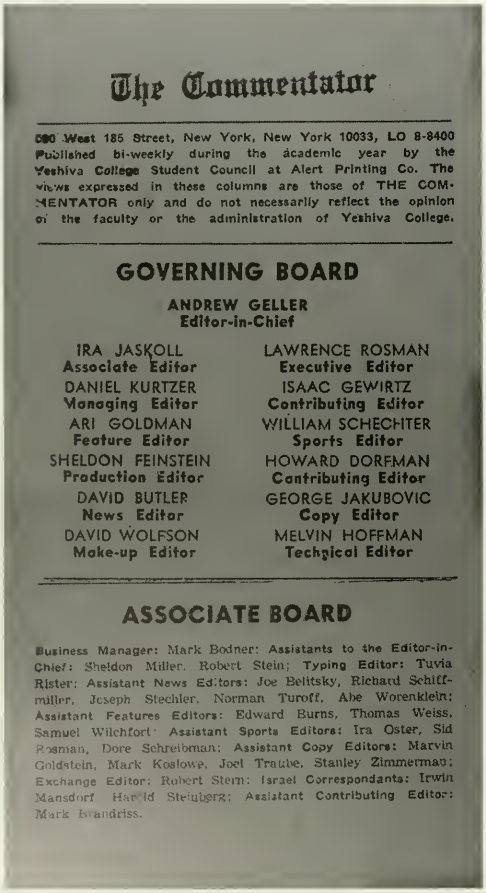
12

13

14

amateur radio society: hyman stramer pres., andy blumberg v. pres., dave zlatin treas. **biology club:** david reiss pres., [illegible]buls v. pres., stanley weiss corr. sec., sheldon feinstein rec. sec. **bridge club:** larry bruckner pres., larry rosman [illegible] chrmn. **chess club:** thomas weiss pres., harry elbaum v. pres. **dramatics society:** michael andron pres., elihu [illegible] v. pres., arnold waldman sec., charles weisman treas. **economics club:** leslie spero pres., barry birnbaum v. pres., aaron scholar sec.-treas. **french club:** sheldon schwartz pres. **math club:** kenneth hochberg pres., leon karp, yehuda sylman v. pres., joel yarmak sec.-treas. **masmid:** howard dorfman, david leibtag editors-in-chief, stanley rock, sheldon (coooookie!) miller asst. editors, michael fromowitz business editor, michael spero grand wizard, susan rothman, dassi kurland special assistants to the editors-in-chief. **math journal:** saul mashbaum editor. **physics club:** neal ginsberg pres., zvi weiss v. pres., richard schiff[illegible]iller sec.-treas. **pi gamma mu:** joel traube pres., sheldon aron v. [illegible]uart zweiter sec.-treas. **political science club:** aaron siegel pres., joel reback v. pres., roy angstreich sec. **psi chi:** joel verstaendig pres., andrew geller archbishop of canterbury. **psychology club:** noah malowitzky pres., jerry makowitz v. pres., elisha klirs sec.-treas. **wyur:** neal ginsberg station mgr., david reiss operations mgr., mark meirowitz, nat gotleib, aaron scholar directors. **sigma pi sigma:** richard lopchinsky pres., joseph perecman v. pres., kenneth hochberg sec.-treas. **sigma tau delta:** morris berger pres., harry sprung v. pres. **sociology club:** stuart greenberg pres., benny hanauer v. pres., tzvi atik sec.-treas. **tempo:** allan robbins editor-in-chief, david graber associate editor. **young democrats:** burton cohen pres., gilad eilenberg v. pres., joel traube sec.-treas. **young liberal party club:** roy angstreich, robert gruenspecht co-pres., mark myrowitz v. pres., marv itzkowitz sec.-treas. **alpha epsilon delta:** philip orbuch pres., ruth kornberg v. pres., torquemada la bonza sec., dr. sam shepard faculty advisor. **proctocols of the elders of zion club:** pope leo x pres., judge crater v. pres., henry ford sec., warren gamliel harding treas.

The Commentator



The Commentator

500 West 185 Street, New York, New York 10033, LO 8-8400
Published bi-weekly during the academic year by the Yeshiva College Student Council at Alert Printing Co. The views expressed in these columns are those of THE COMMENTATOR only and do not necessarily reflect the opinion of the faculty or the administration of Yeshiva College.

GOVERNING BOARD

ANDREW GELLER
Editor-in-Chief

IRA JASKOLL
Associate Editor

LAWRENCE ROSMAN
Executive Editor

DANIEL KURTZER
Managing Editor

ISAAC GEWIRTZ
Contributing Editor

ARI GOLDMAN
Feature Editor

WILLIAM SCHECHTER
Sports Editor

SHELDON FEINSTEIN
Production Editor

HOWARD DORFMAN
Contributing Editor

DAVID BUTLER
News Editor

GEORGE JAKUBOVIC
Copy Editor

DAVID WOLFSON
Make-up Editor

MELVIN HOFFMAN
Technical Editor

ASSOCIATE BOARD

Business Manager: Mark Bodner; Assistants to the Editor-in-Chief: Sheldon Miller, Robert Stein; Typing Editor: Tuvia Rister; Assistant News Editors: Joe Belitsky, Richard Schiffmiller, Joseph Stechler, Norman Turoff, Abe Worenklein; Assistant Features Editors: Edward Burns, Thomas Weiss, Samuel Wilchfort; Assistant Sports Editors: Ira Oster, Sid Rosman, Dore Schreibman; Assistant Copy Editors: Marvin Goldstein, Mark Koslowe, Joel Traube, Stanley Zimmerman; Exchange Editor: Robert Stern; Israel Correspondants: Irwin Mansdorf, Harold Steinberg; Assistant Contributing Editor: Mark Brandriss.

By ANDREW GELLER

For 99% of the student body at Yeshiva, THE COMMENTATOR is their official campus newspaper. It reports the news events of the school, chronicles the ups and downs of the various sports teams, and features the activities of the general Jewish community. For the remaining 1% of the students, those comprising the paper's governing board, THE COMMENTATOR is all that, but also much more.

To begin with, THE COMMENTATOR is work. There are governing board meetings every other Monday and Wednesday. At times the meetings, which usually last two hours, fly by, and the bulling around is fun. Occasionally, there is nothing to write about, and the meeting drags on interminably. ("Come on, fellas, we've gotta have at least three editorials!) And then there was the time that the big Knicks game was on, and we decided on four editorials and still ended the meeting in ten minutes.

Thursday follows Wednesday, and with it comes copy night. On this night, when all the articles that will appear in the next issue are supposed to be in, there is also a great deal of work.

But, in addition, there is disappointment and a vague feeling of betrayal. The news editor finds out at midnight that three of his stories fell through, and two reporters didn't have time to write their articles and also didn't think that this minor detail would interest the news editor. The sports articles are all in on time, but they aren't edited and have to be entirely rewritten. There are no feature articles, and the feature editor is missing.

At this point panic would probably be a justified reaction but for one consoling fact. There has never been an issue of "Commie" that had to be cancelled for lack of articles. Somehow, everything will work out.

With all the copy in, and the printer cajoled and browbeaten into getting the galleys out on time, all that remains is laying out the paper and writing the headlines. This is the most tedious work. There is little of the artistry that, at least theoretically, can be found in the writing end of the paper. But because it is mechanical, it goes quickly, and there can be no last minute cop-outs.

Thoughout the entire two-week period between papers there is a constant sense of pressure. THE COMMENTATOR has never missed a publication deadline. No editor wants his paper to be the first to ruin that record.

There is also the pressure of decision. The Dean or Rabbi Miller asks that an article not be printed. It's going in anyway, but the headaches and administrative hassling it will bring may not be worth it. The governing board wants to do something big, and expose on drugs or a call for the Dean to resign. And the

editor may agree, but he also must consider the realpolitik, and a compromise is struck.

In a more positive vein, THE COMMENTATOR is accomplishment and activism. Writing for the paper means that you're not just some kid with his nose to the academic grindstone and his eyes fixed on medical school. Every word that is written plays some part in the activity and progress of this university. Every administrator reads the paper from front to back; most students do the same. The Mayor's office gets THE COMMENTATOR and so do forty other colleges in America. Copies are circulated on the campuses of all the major Israeli universities, and President Shazar has read the paper.

Most important, THE COMMENTATOR is pride. Every other Wednesday the paper appears on campus, and considering the improvisation that went into writing it and the thin strand of madness that holds it together, it's almost a miracle. Some people will like it, a number will complain, and most will have no comment at all. But considering that it is put out by students who spend thirty-five hours a week in class, and who, for the most part, have no abiding interest in professional journalism, it's something to be proud of. And that makes it all worthwhile.

Y.C.S.C.

coun·cil \ kaun(t) - səl \ an assembly or meeting for consultation, advice or discussion.

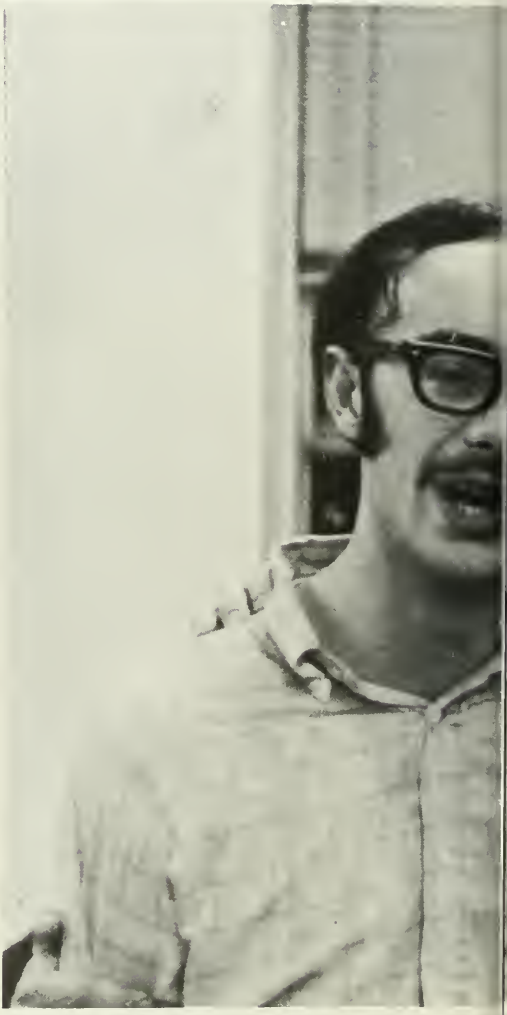
Yeshiva College Student Council is rarely consulted by anyone for anything, and its infrequent and laboriously conceived bits of advice are seldom heeded. Discussion, however, is the life-blood and the essence of this body. Though YCSC has been criticized on many occasions for various reasons, overly hasty judgement has never been on the list of accusations; Council is always ready to discuss any issue ad nauseum. In an attempt to bear at least a close resemblance to an effective legislative body, YCSC periodically goes through the motions of meeting, talking, discussing, debating and adjourning; the students feel that their activities fee is not being wasted, and the representatives have mystically fullfilled their obligation to their constituents.

Although to the casual observer Council members seem to share a unity of purpose, the experienced eye can detect subtle differences in the actions of the various Council members, actions which can be categorized into one of five divisions.

The freshmen representatives exhibit a behavior that is difficult to describe. Their endearing naiveté combined with a lack of rational thinking provide the welcome comic relief at Council meetings. Whether making inane, incomprehensible comments or voting against their own proposals these future student leaders are a constant source of delight to their elder brethren on Council.

In striking contrast to the caprices of the freshmen Councilmen, the sophomore representatives act with a shrewd awareness of what effect their every word will have on their political futures. By volunteering for committees and special assignments, uncovering hidden issues, or if all else fails fabricating new ones, these political mongers seek to thrust themselves into the limelight whenever possible. The most single-minded group on Council, the sophomores inadvertantly make a contribution by performing much of the necessary legwork.

But despite the sophomores' drive, it is the juniors who dominate the meetings. Over-flowing with self-confidence, these smug politicians feel that they speak from a position of great knowledge and sagacity. As if they were being paid by the word, these glib statesmen launch into oral barrages which are abrasive to the ear and numbing to the mind. But from somewhere within that endless supply of verbiage, it must be admitted, the bulk of Council's initiative and new proposals emanate.



Despite the excesses of the other three class councils, the senior members of YCSC always seem to enjoy themselves. With a detachment that sometimes approaches oblivion, the eldest student representatives, can transcend their environment and can choose to focus on any particular aspect of the proceedings or on none at all. Keenly aware of the peccadillos of their colleagues, the seniors can often be heard snickering amongst themselves. And they occasionally voice their criticisms, supplying a good deal of the verbal abuse that enlivens the meetings. In doing so, the seniors exert a sobering influence on what might otherwise degenerate into a total fiasco.

The Executive Council is in the unfortunate position of having to take themselves seriously. It is ironic that the most powerful members of Council are allowed the least self-indulgence; they must maintain a facade of dignity for The Commentator photographer, The Commentator reporter and the seven or eight other students who happen to be in Rubin Shul when the meeting begins. The executives must convene the meetings and in their laxity to do so, perform their greatest service to Yeshiva.

The Senate

The Yeshiva College Senate drifted through its second year, groping for direction, stagnated by unyielding opposition to change by some administrators and faculty. Through March every proposal for academic reform had been initiated by the student delegation, the others contenting themselves with inaction. And, of course, this is not to imply universal acclaim for the student proposals, merely to point out who the proposers were.

Perhaps the first problem of the Senate was its composition: eight faculty members, all of long standing service to the school, few with the more vibrant perspective of a young, faculty idealist; lacking, indeed, that **joie de vivre** that could have characterized Senate reforms and academic experimentation; six student delegates, all of whom began the year with unbridled optimism, all of whom ended it with cynical disgust; and five administrators, generally constituting the most stagnating obstacle to be overcome before the institution of reform.

The question pervading the Senate throughout the year was whether academic life at Yeshiva was worth anything. The student delegation, early in the year, submitted a long list of proposals: changing the final examination requirement for upper seniors; allowing up to 12 credits in summer school, reducing the residency requirement to 6 semesters, and a few other assorted concepts, e.g. recommending that each department publish reading lists, appoint students to help formulate policy, and a change in the Jewish Studies major.

Approaching these proposals less on their merit and more as an attempt to usurp power and institute a dreadful change, the Dean and the Registrar, the Bobbsey twins of a status quo mentality, vociferously opposed most of the proposals. The finals proposal was seen as contributing to the degeneration of the school, rather than, as the students and Dr. Simon contended, an attempt to forge a closer union between faculty and students. The Senate finally passed a compromise motion a revisal of P-N for seniors — that vitiated no one's anger and satisfied none.

The summer school proposal met the same senseless opposition, and though it passed the Senate as proposed, the opposition to it seemed to set a tone of hysteria that characterized Senate meetings for the rest of the year. The Dean read poetry, some faculty snorted opposition, but through a coalition of students and rational faculty/administration, the proposal made it.

Not so the residency requirement. Again the students, being the movers seemed to conjure up the motion of revolutionary, anarchist elements hoping to conquer YC. A Tauberman compromise motion — by this time a quite familiar maneuver — "saved" the day for Dean, G-d, and country, yielding very little substantive change.

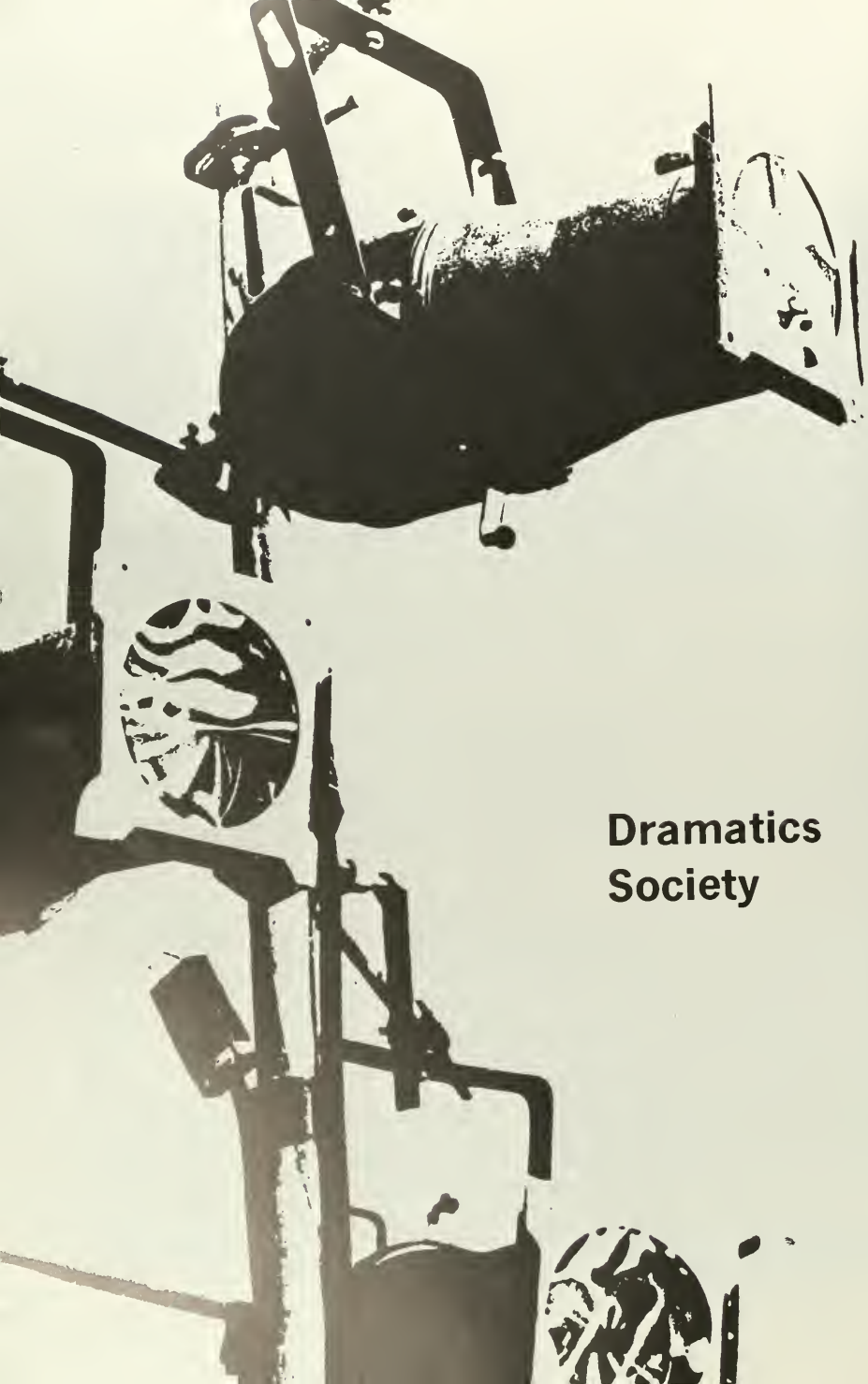
The real gut issue, however, was the future of curriculum reform. Early in the year, the Senate appointed a committee to study degree requirements. It could have been a noble gesture had there been any rapport among committee members. Besides the open Fleischer-Sukenik rift, the committee had to contend with Dr. Lisman, smelling a rat at every hint of change. The committee blew its first assignment — an analysis of the residency requirement — by returning an innocous proposal recommending the retention of the catalogue rule, with provision for gifted, etc., students. With this propitious start, the future of curriculum reform looked rather bleak.

Finally there was the Faculty Assembly and its sacrosanct veto. Obviously having no faith in its Senate representation, the Faculty Assembly sat in post-mortem judgement of Senate motions. Unbelieveable as it may seem, the entrenched faculty succeeded in casting an aura of doubt over Senate motions — whether any motion at all **could** pass the Assembly.

The Commentator boasted continuously of its effort to prod the Senate, an effort initiated by the three student senators on the Governing Board. YCSC, which pushed the student delegation at first, dragged its feet by the end of the year. And the almost perfect attendence of Mssrs. Butler, Jaskoll, Kirschbaum, Knecht, Kurtzer, and Rubin contrasted sharply with the attendence record of most others.

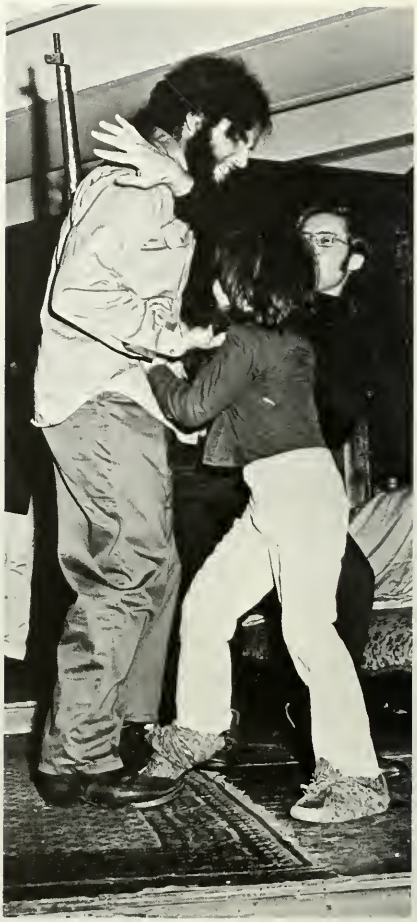
All in all, the Senate bombed this year. Those who must suffer with it for more years should contemplate some reforms: abolish the Faculty Assembly veto, increase the ratio of student representation, encourage the hiring of a more experiment-minded Dean and Registrar. Should YC fail to change, fail to experiment, fail to use its Senate as a means toward improving — not impovershing — the school, it is doomed to the perpetual status of a glorified Yeshiva high school.

Yet if it should grasp this opportunity, it could hopefully develop into the realization of the catalouge platitudes of academic excellence. The choice belongs to the next year's Senate, faculty, and administration.



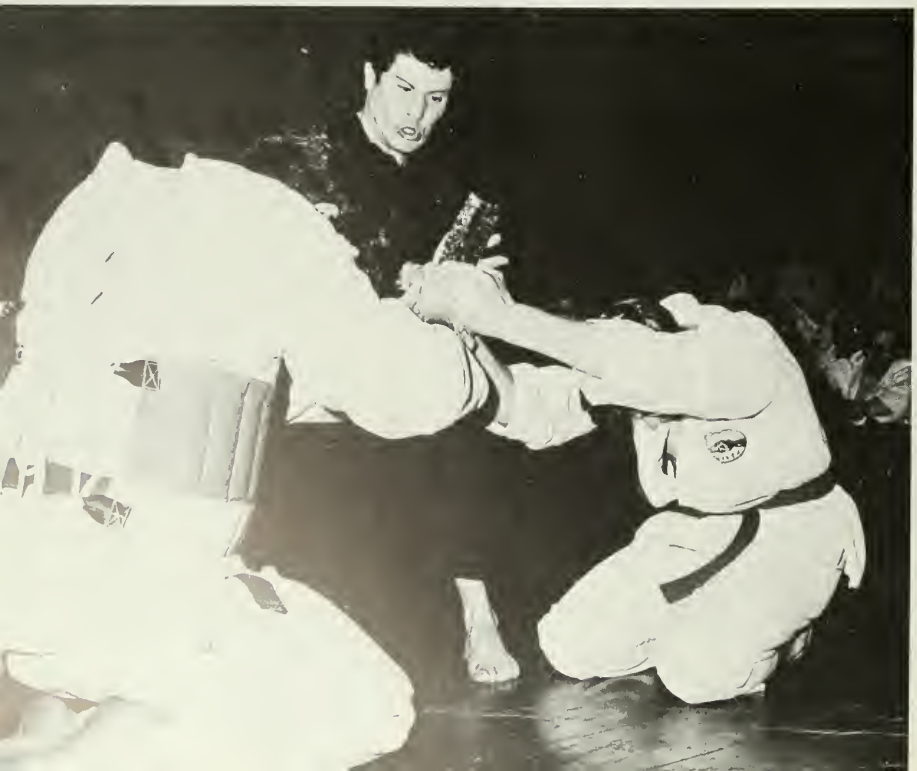
Dramatics Society

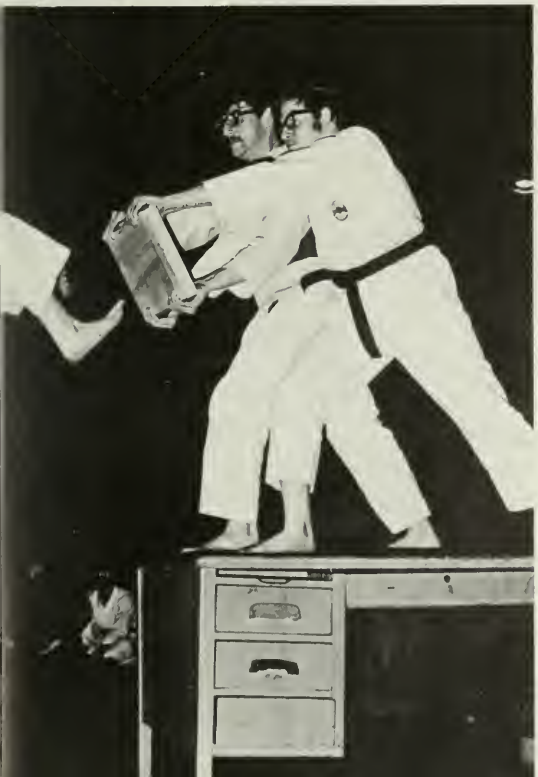
The Queen And The Rebels



NO TIME FOR SARGENTS

KARATE





Swimming Program

Swimming Program: Gary Schulman head swimming instructor.

CLOX

9
10
11
12
8
7

Dave Abramchik

Lewis Abrams

William Altschul

Michael Andron

Sheldon Aron

Norbert Bauman

Leo Beer

Abramchick, David
REITS
English
English-Honor Society, New Student Coalition, Dramitics Society, Inter-Collegiate Weekend Committee, Israel Comm.

Abrams, Lewis
RIETS
Math
NCSY, Ben Zakai Honor Society, Hamavser, JSS Student Council.

Altschul, William
RIETS
English
English Honor Society, Bnei Akiva Club.

Andron, Michael
EMC
Speech
Pres. Dramatics Society, Sec'y-Treas. YCSC, **Masmid** Art Editor, Deans List, Capt. Karate Team, Honors-Speech.

Aron, Sheldon
EMC
Poli-Sci
WYUR, Commentator, Le-Flambeau Deux, VP Soph class EMC, Nir, Director's List EMC.

Bauman, Norbert
RIETS
History
Hamevaser, Neighborhood Youth Corps, NCSY, Chagigah Committee.

Beer, Leo
EMC
Pre-Dent
Copy Editor, Managing Editor Tempo Fencing Team.

Beim, Neil
JSS
History

Bendelstein, Alvin
RIETS
History

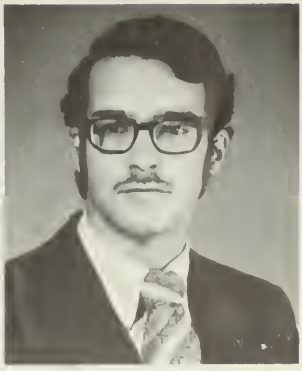
Bennett, Harvey
EMC
Pre-Med.
Pre-Med. Honor Society, Deans List, VP Soph Class, Pres. EMCSC, YC Senate.

Bensinger, David
RIETS
Philosophy
Soccer Team, Tempo.

Neil Beim

Alvin Bendelstein

Harvey Bennet



David Bensinger

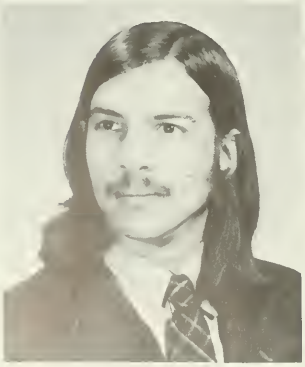
Nehemiah Ben-Zev

Marvin Berger

Jerry Berkowitz

Michael Berl

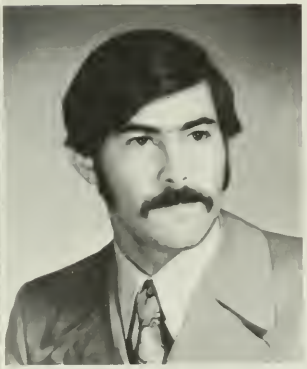
Jeffrey Bernstein



Norman Bickoff

Heshie Billet

William Bogner



Lawrence Bruckner

Ben-Zev, Nehemiah
RIETS
Jewish Studies
Associate Librarian at Gott. Library.

Berger, Marvin
RIETS
Physics
Karate Club.

Berkowitz, Jerry
RIETS
Eco
Dean's List, Mgr. Varsity, Commentator, SOY representative.

Berl, Michael
EMC
Poli-Sci
Intramurals.

Bernstein, Jeffrey
JSS
History

Bickoff, Norman
JSS
English
National English Honor Society, Kol, Wrestling Team.

Billet, Heshie
RIETS
History
Dean's List, Pres., Sec.-Treas., SOY.

Bodner, Mark
EMC
Eco
Pi Gamma Mu, Dean's List, Commentator, Big Brother.

Bogner, William
EMC
Sociology
Pres. of class EMC 1969-1970, Dramatics Society, WYUR, Sociology Club.

Borenstein, Michael
JSS
Psych
Photography staff **Masmid,** Commentator, WYUR.

Bruckner, Lawrence
EMC
Dent
Photographer Masmid, Tennis team.

Buls, Barry
RIETS
Pre-med.
Vice-Pres. Biology Club, Karate Club.

Mark Bodner

Michael Borenstein

Barry Buls

Noah Burstein

Norman Cantor

Baruch Cohen

Burstein, Noah
RIETS

Poli-Sci

Debating, Economics, Poli-Sci Clubs.

Cantor, Irving
EMC

Psych

EMC Director's List, Art Editor **Masmid,** Tempo.

Cantor, Norman
EMC

Psych

Commentator, Tempo, Judo Team, Big Brother.

Citroen, Elisha
RIETS

Physics

SOY representative.

Cohen, Baruch
RIETS

Biology

Biology Club, Karate Club.

Cohen, Burton
EMC

Pre-Med

Ed-in-Chief Student Directory, Assoc Ed Nir, EMC Student Council, EMC Student Court, Pres Young Democrats.

Cohen, David
EMC

Poli-Sci

Dean's List YC, EMC, Intramurals, Poli, Sci Club, Canvassing Committee.

Cohen, Joseph
RIETS

Economics

Dean's List, Masmid, Commentator, Mgr Basketball team, YCSC election committee, Justice Student Court.

Cooperman, Harris
EMC

Hist

Nir, Flambeau, Intramurals, Head of Israeli Parade.

Danziger, Harvey
RIETS

Math

Math Honor Society, JSS Class Representative.

David, Avishai
RIETS

Jewish Studies

Dorfman, Howard
EMC

History

Masmid Editor-in-Chief, Commentator, Pi Gamma Mu, Neighborhood Youth Corps, Intramurals, Dean's List, **Masmid** '70.

Irving Cantor

Elisha Citroen

Burton Cohen

David Cohen

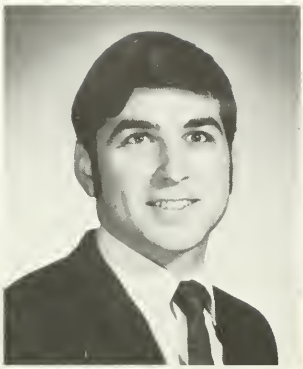
Joseph Cohen

Harris Cooperman

Harvey Danzinger

Avishai David

Howard Dorfman



Mordecai Ehrenfeld

Bernard Ehrenreich

Morris Eisenberg

Gilad Ellenberg

Alan Elstein

Simon Farkas

Jeffrey Feinstein

Ehrenfeld, Mordecai
RIETS

Math

Hamevaser.

Ehrenreich, Bernard
JSS

Pre-Dent

Masmid Ass't to Editor, Karate, Class representative to J.S.S.S.C., WYUR, Neighborhood Youth Corps.

Eisenberg, Morris
RIETS

Psych

Ellenberg, Gilad
RIETS

Chem

Alpha Epsilon Delta, Chemistry Magazine, Young Democrats, American Chemical, Physical Societies.

Elstein, Alan
EMC

Pre-Dent

Farkas, Simon
EMC

Eco

Hamashkif, Eco club, Aliyah Club.

Feinstein, Jeffrey
RIETS

Sociology

Hamevaser, Sociology Journal, JSSSC Class representative, NCSY advisor, Sociology Club.

Feinstein, Sheldon
RIETS

Biology

Alpha Epsilon Delta, Commentator, **Masmid**, Biology Club, Publicity Committee.

Feld, Shimon
EMC

Hebrew

Nir, Hamshkif, Karate team, Class representative EMC, Spanish, Aliyah Clubs.

Feuerstein, Henry
RIETS

History

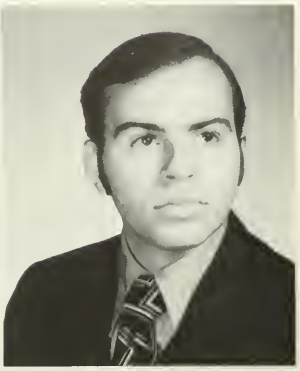
Dean's List, Yavneh.

Fink, Moshe
EMC

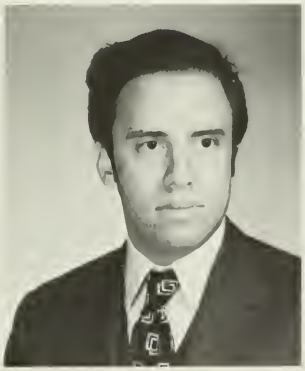
Biology

Intramurals, Balanced Basketball, Spanish Club, Election Committee.

Sheldon Feinstein



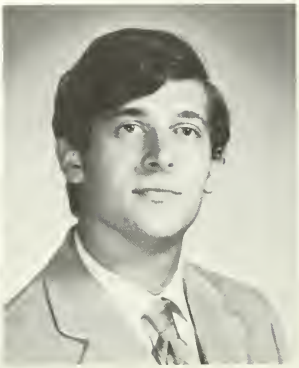
Shimon Feld



Henry Feurstein

Moshe Fink

Howard Flaum



Irving Fleishman

Stuart Forman

Selwyn Franklin

Flaum, Howard
RIETS
Jewish Studies

Fleischman, Irving
RIETS
Eco
Weekend Committee.

Forman, Stuart
EMC
History
Balance Basketball, Election Committee, Dean's List.

Franklin, Selwyn
RIETS
Philosophy
Philosophy Society, Soccer Team, Bnai Hillel Society, International Student's Society.

Fried, Victor
RIETS
Poli-Sci

Friedman, Irving
RIETS
Pre-Med
Alpha Epsilon Delta, Varsity Fencing Team.

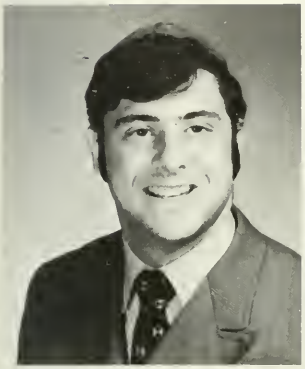
Fromovitz, Michael
EMC
Eco
Commentator, Hamashkif, **Masmid** photographers, Fencing, Bowling teams, YURR Tour Guide.

Fruchter, Abraham
EMC
Psych

Gans, Howard
EMC
Economics
Dean's List, Commentator, Flambeau, Bowling, Dramatics, Masmid, Dorm committee, Library Committee.

Garfinkle, Martin
JSS
Soc
Urban Corps.

Gelber, Bernard
EMC
Sociology
YCSC Curriculum Evaluation Comm., WYUR, Sociology Club, Masmid.

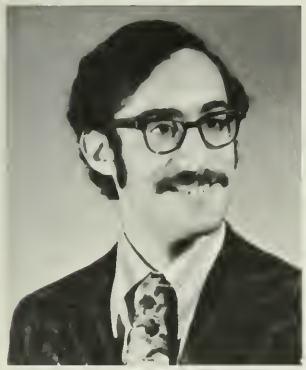


Victor Fried

Irving Friedman

Michael Fromovitz

Abraham Fruchter



Howard Gans

Martin Garfinkle

Bernard Gelber

Andrew Geller

Neil Ginsberg

Barry Gold

Howard Goldberg

Solomon Goldfinger

Ari Goldman

Joshua Goldman

Geller, Andrew
RIETS
Psychology
Psi Chi, Psychology Club, Editor-in-Chief Commentator.

Ginsberg, Neal
RIETS
Physics
President Physics Club, Manager WYUR Dorm Committee.

Gold, Barry
RIETS
Physics

Goldberg, Howard
EMC
Math

Goldfinger, Solomon
RIETS
Math
Pi Mu Epsilon, Math Club.

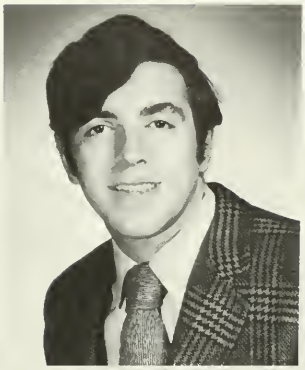
Goldman, Ari
RIETS
English
English Honor Society, Commentator, Chief Justice Student Court, New York Times Correspondent.

Goldman, Joshua
RIETS
English
English Honor Society.

Graber, David
EMC
Pre-Med
Pre-Med Honor Society, Dean's List, Who's Who, Nir, Tempo, EMCSC, EMC Dean's List.

Greenberg, Stuart
RIETS
Sociology
President Sociology Club, EMC Director's List.

Greenfield, Martin
EMC
Economics
EMCSC Class President, EMC Curiculum Evaluation Committee.



David Graber

Stuart Greenberg

Martin Greenfield

George Grossberg

Michael Grossman

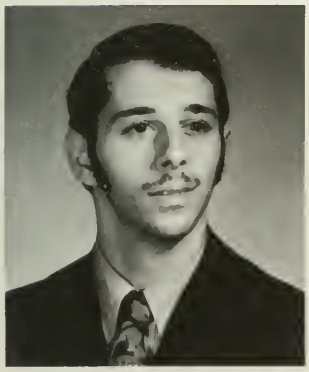
Steve Hamburg

Benny Hanauer

Michael Handler

Kenneth Hochberg

Harold Horn



Elliot Jacobs

Larry Jonas

Grossberg, George
RIETS

Pre-Med

Tempo, Karate Club, Sec-Treas Jr Class, Vice-Pres YCSC, Dormitory Committee, Neighborhood Youth Corps.

Grossman, Michael
RIETS

Physics

Hamevasar, WYUR, Physics Club.

Hamburg, Steve
JSS

Math

Dean's List, JSS Honor Society.

Hanauer, Benny
EMC

Soc

Dean's List, Masmid, Nir photographer, Soccer team, Vice-Pres Sociology Club.

Handler, Michael
EMC

Math

Nir, Bnei Akiva Club, Israeli Club.

Hochberg, Kenneth
RIETS

Math

Pi Mu Epsilon, Sigma Pi Sigma, Hamevasar, President Math Club, Student Court, Dorm Committee.

Horn, Harvey
RIETS

History

Hamevasar, SSSJ

Horowitz, Harold
RIETS

Economics

Dean's List, Eta Sigma Phi, Pi Gamma Mu, Hamevasar, President Economics Club.

Jacobs, Elliot
EMC

Soc

Sociology Club, Dramatics Society.

Jaskoll, Ira
RIETS

Math

Pi Mu Epsilon, Dean's List, Commentator, Masmid, Intramurals, Senate, Balanced Basketball.

Jonas, Larry
EMC

Pre-Med

Kol Editor-in-Chief, Masmid, WYUR, Fencing Team.

Kalka, Morris
EMC

Math

Pi Mu Epsilon, Dean's List, **Masmid,** Math Club, Curiculum Evaluation Committee.

Harvey Horowitz

Ira Jaskoll

Morris Kalka

Arnold Kaminsky

Leon Karp

Marty Katz

Kaminsky, Arnold
EMC
Biology
Bnei Akiva Club.

Karasick, Mark
RIETS
Political Science
Hamevasar, Ass't to Ed-in-Chief **Masmid,** Chairman Senior Dinner, Pres. Yavneh Chapter of YC.

Karp, Leon
RIETS
Mathematics
Pi Mu Epsilon, Sigma Pi Sigma, Hamevasar, Dean's List.

Katz, Howard
JSS
Psychology
Hamevasar, Psychology Club, Dramatics.

Katz, Martin
EMC
Math
Math Club, Intramurals, Vice-Pres EMCSC, Nir, Math Club, Undergraduate Council of Yeshiva.

Kaufold, Arthur
RIETS
Philo
JSS Shabbaton Committee.

Kirschbaum, Myron
RIETS
Poli-Sci
Chairman, YC Senate.

Klein, Bernard
RIETS
English
Yeshiva year in Israel.

Klughaupt, Sol
RIETS
Math
Bnei Akiva Club, Student Zionist Organization.

Koenigsberg, David
RIETS
History
Social Science Honor Society, Hamevasar, Bnei Akiva Club, Senate.

Kolatch, Jonathan
RIETS
Psych

Kosoff, Edward
RIETS
History

Mark Karasick

Howard Katz

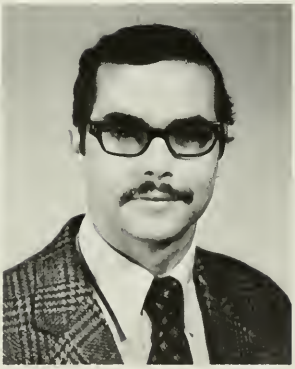
Arthur Kaufold

Myron Kirschbaum

Bernard Klein

Sol Klughaupt

David Koenigsberg



Jonathin Kolatch

Edward Kosoff

Fred Kowit

David Krieger

Nathan Kurland

Daniel Kurtzer

Harry Landerer

Chaim Lauber

Eliot Lauer

Kowit, Fred
JSS

Psychology

Krieger, David
EMC

Chem

Dean's List, Director's List EMC, Karate, Intramurals, Water Safety Instructor.

Kurland, Nathan
RIETS

History

Kurtzer, Daniel
EMC

Poli-Sci

Managing, Copy Editor Commentator, **Masmid,** Mgr Varsity Wrestling Team, Varsity debating team, Senate.

Landerer, Harry
RIETS

Physics

Physics Club.

Lauber, Chaim
EMC

Poli Sci

Lauer, Eliot
RIETS

Poli Sci

Chapter Chairman YAF, Pres Freshman Class, Vice-Pres junior class.

Lawrence, David
RIETS

History

Lebovits, Allen
EMC

Psych

Psych, Aliyah Clubs.

Leibtag, David
RIETS

Psych

Assoc Governing Board Commentator, **Masmid '68** Photo Editor, **Editor-in-Chief Masmid '71,** Judo team, Psych club, Youth Corps.

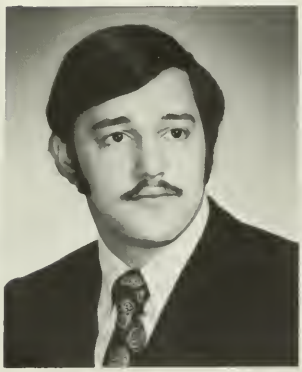
Leizerowski, Abraham
RIETS

English

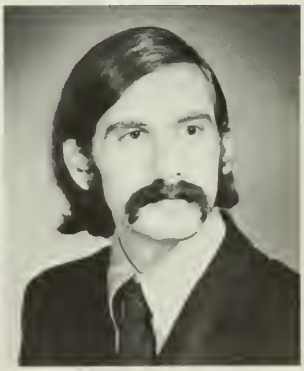
English Honor Society, Kol, Tempo, Flambeau.

David Lawrence

Allen Lebovitz

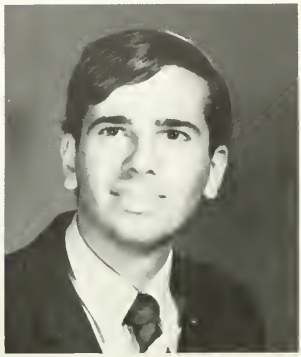


David Leibtag

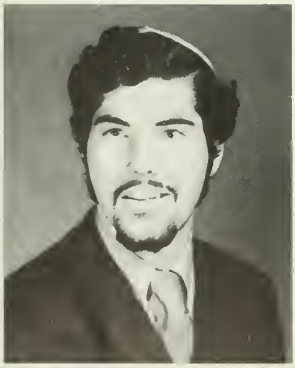


Abraham Leizerowski

Jack Lerner



Barry Levi



Jonathan Levin

David Levine

Lerner, Jack
RIETS
Biology
Dean's List, Biology Club.

Levi, Barry
EMC
Psychology
Dean's List, Junior year in Israel

Levin, Jonathan
JSS
Political Science
Speakers Bureau, Public Relations Comm, SSSJ, Youth Corps.

Levine, David
EMC
Speech
Speech Club, Dramatics, Year in Israel.

Lipshitz, Charles
EMC
Jewish Studies
Commentator, Student Coalition, EMC soph class vice-pres.

Lipshitz, Edward
JSS
Pre-Med
Pre-Med Honor Society, Commentator.

Littman, Aurel
RIETS
Pre-Dent
Hamevasar, Judo Team, JSS Bar-Mitzvah Book.

Loike, John
RIETS
Biology
Who's Who, Dean's List, Bio Club, WYUR, Commentator, Youth Corps.

Lopchinsky, Richard
RIETS
Physics
Sigma Pi Sigma Mu Pi Epsilon, Dean's List, Physics, Math Clubs.

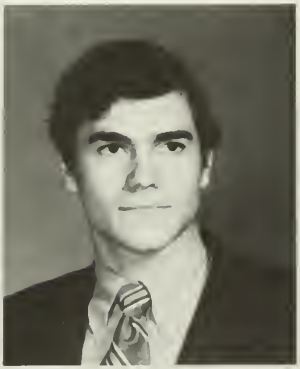
Malowitzky, Noah
JSS
Psych
Psi-Chi Honor Society, Pres Psych Club, Big Brother.

Markovitz, Jerry
EMC
Psych
Vice-Pres Psych Club, Talent show.

Charles Lipshitz

Edward Lipshitz

Aurel Littman



John Loike

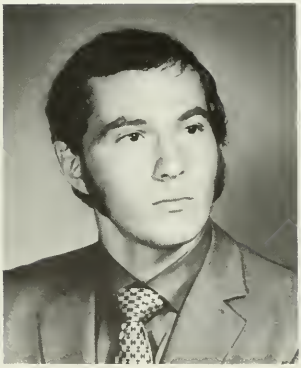
Richard Lopchinsky

Noah Malowitzky

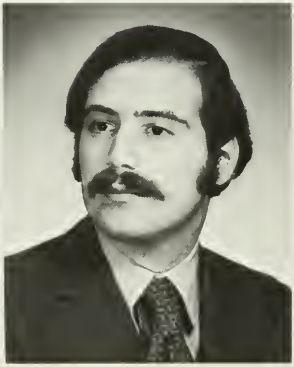
Jerry Markovitz

Leo Mednick

Freddy Mehl



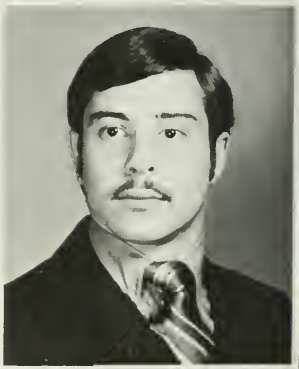
Harold Mermelstein



Jack Mermelstein

Marvin Metzger

Michael Miller



Sheldon Miller

Mednick, Leo
EMC
Pre-Dent

Mehl, Freddy
RIETS
Speech
Dean's List, Ed-in-Chief Sounding Board, Computer Club, SSSJ, Dramatic Reading Contest.

Mermelstein, Harold
EMC
Pre-Med
Dean's List, Wrestling Team, Chief Justice EMC Student Court, French Journal, Neighborhood Youth Corps.

Mermelstein, Jack
EMC
Biology
Tempo, Fencing team.

Metzger, Marvin
JSS
History
Bnai Hillel Honor Society, Pres. JSSSC, Community Service.

Miller, Michael
RIETS
Jewish Studies
Dean's List, Yavneh, Hamevasar, Senate Financial Affairs Comm.

Miller, Sheldon
RIETS
English
English Honor Society, Dean's List, Commentator, **Masmid,** Karate team, SOY Semicha representative.

Mitteldorf, Perry
JSS
English

Nat, Martin
EMC
Poli Sci
Pi Gamma Mu, Dean's List, Swimming Instructor, EMC Speakers Comm Chairman.

Neiman, Ben
RIETS
History
Masmid, Commentator, SSSJ, Youth Corps.

Perry Mitteldorf

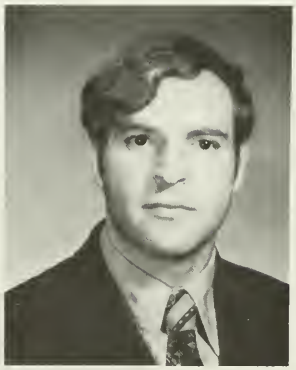
Martin Nat

Ben Neiman

David Novack

Robert Oppenheimer

Shlomo Orbach



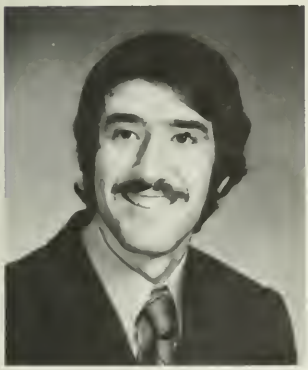
Phillip Orbuch

Sheldon Osofsky

Ira Oster

Jerome Parness

Herbert Pick



Stuart Poloner

Novack, David
RIETS
Psychology
Karate, WYUR, Yavneh.

Oppenheimer, Robert
EMC
Math
Computer Club.

Orbach, Shlomo
RIETS
Math
SOY.

Orbuch, Philip
EMC
Pre-Med
Pre-Med Journal, Tennis team, Student Court, Pre-Med Honor Society Frosh Veep, Soph Pres.

Osofsky, Sheldon
JSS
Economics

Oster, Ira
RIETS
Biology
Biology Club, Commentator, Big Brother, Neighborhood Youth Corps.

Parness, Jerome
EMC
Bio
Biology Club, Kol, Karate, Wrestling, Dramatics Society, Neighborhood Youth Corps.

Perecman, Joseph
RIETS
Physics
Sigma Pi Sigma, Physics Club, Karate Team, WYUR.

Pick, Herbert
RIETS
History
Dean's List, High School Dorm Counselor.

Pincus, Heshy
RIETS
Math

Poloner, Stuart
EMC
Math
Captain Basketball Team.

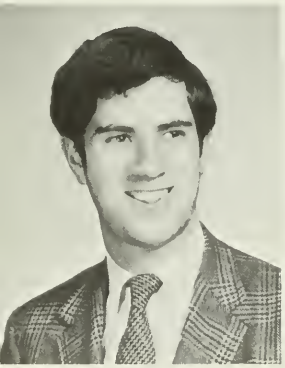
Posner, Harvey
JSS
English
Karate Club, Softball Team.

Joseph Perecman

Heshey Pincus

Harvey Posner

Barry Pransky



Charles Ramat

Abraham Reichman

Pransky, Barry
JSS

Math

Masmid, Karate Club.
Presser, Ira
JSS

Pre-Med

Bio Club, Computer Club.
Ramat, Charles
EMC

History

Commentator, Pulse, Tennis Team, Dramatics Society.
Reichel, Aaron
RIETS

Poli Sci

Commentator, Israel Correspondent, Student Directory, RIETS Class representative.
Reichman, Abraham
RIETS

Psychology

Wrestling.
Reiss, David
RIETS

Biology

Dean's List, Pres Biology Club, WYUR, Publicity Committee, SOY.
Rhein, Michael
RIETS

Sociology

Computer Committee, Sociology Club, Pesach Provisions.
Robbins, Allan
JSS

Pre-Med

Pre-Med Honor Society, Dean's List, Editor-in-Chief Tempo, Student Council.
Rock, Stanley
RIETS

Biology

Masmid, VP Senior Class, Bridge Club.
Rosenzweig, Peter
RIETS

Psychology

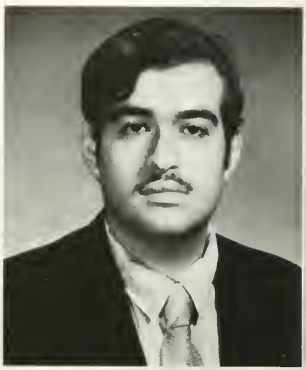
Dean's List, Psi-Chi, SSSJ, Debating Team, SOY Rep.
Rosenthal, Joshua
RIETS

Math

Dean's List, **Masmid** Business Manager, SSSJ, Pesach Provisions Committee.
Rosman, Lawrence
EMC

Pre-Med

Pre-Med Honor Society, **Masmid,** Commentator, Captain Fencing Team, Student-Faculty Committee.



Ira Presser

Aaron Reichel

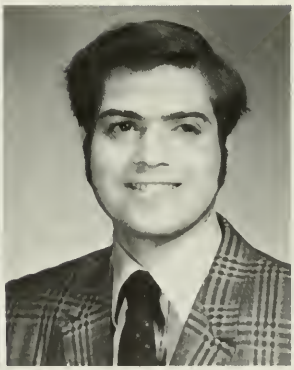
David Reiss

Michael Rhein

Allan Robbins

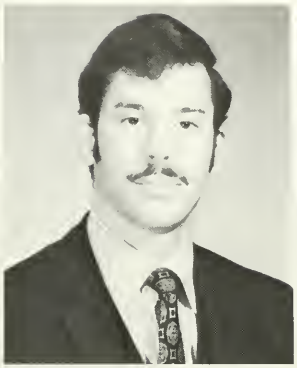
Stanley Rock

Peter Rosenzweig



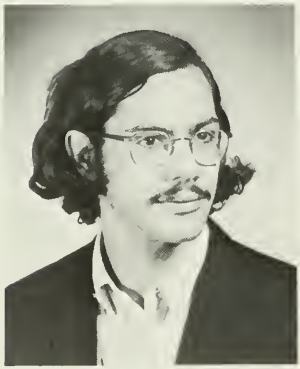
Joshua Rosenthal

Lawrence Rosman

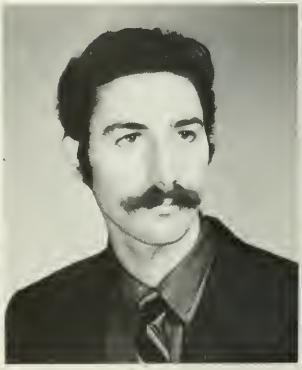


Robert Roth

Nathan Rothman



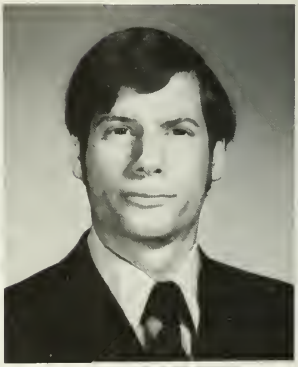
Gary Rubin



Simon Rubin

William Schecter

Larry Schiffman



Leroy Schild

Roth, Robert
EMC

Pre-Med

Alpha-Epsilon Delta, Dean's List, **Masmid,** Nir, Commentator, Judo Team.

Rothman, Nathan
EMC

Pre-Med

Pre-Med Honor Society, Dean's List, Director's List, Tempo, Fencing Team.

Rubin, Gary
RIETS

History

Dean's List, Wrestling Team, Senator, Neighborhood Youth Corps.

Rubin, Simon
RIETS

Psychology

Dean's List, Bnei Akiva.

Schechter, William
EMC

History

Pi Gamma Mu, Sports Editor Commentator, MASMID, Pres Junior EMC Class.

Schiffman, Larry
EMC

Math

Dean's List, Who's Who, Basketball Team, Balanced Basketball, EMCSC Vice-Pres.

Schild, Leroy
JSS

Psychology

Psych Club.

Schnur, Henry
RIETS

Philo

Philosophy Club, Commentator, Hamevasar.

Schnur, Saul
EMC

Eco

Athletics Soccer Team.

Schulman, Gary
EMC

History

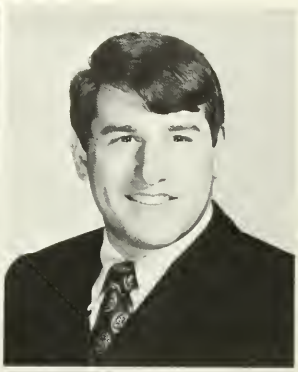
Dean's List, Head of Swimming, Intramurals, Karate Club.

Schwartz, Sheldon
EMC

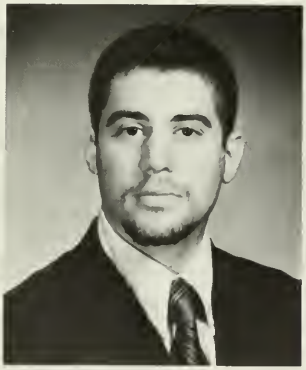
French

Pres French Club, Commentator, Flambeau Deux, Director of Intramurals, Sec- [illegible] s EMCSC, Dean's List, Director's List.

Henry Schnur



Saul Schnur



Gary Schulman

Sheldon Schwartz

Steve Schwartz

Joel Schweitzer

Mitchell Seidman

Mendel Shapiro

Schwartz, Steve
JSS
Sociology

Schwitzer, Joel
EMC
Poli Sci
Wrestling Team, Weight-Lifting Instructor, EMCSC Constitution Comm.

Seidman, Mitchell
EMC
Psychology
EMC Director's List, Fencing Team.

Shapiro, Mendel
RIETS
History
Editor-in-Chief Hamevasar, Yavneh, Student Council Finance Committee.

Siegal, Aaron
RIETS
Poli Sci
Masmid, Hamevasar, Pres Political Science Club.

Silber, David
RIETS
History

Silvera, Jacob
EMC
Eco
SSSJ, Dean's List, Intramurals, Swimming Instructor, Student-Faculty Comm.

Silverman, Steven
RIETS
Sociology
Dean's List, Hamevasar, Sociology Journal, JSSSC, Neighborhood Youth Corps.

Singer, Alan
JSS
Soc
Dean's List, Intramurals, Balanced Basketball, Senior Justice, Big Brother.

Skydell, Bernard
RIETS
English
Eta Sigma Phi, Sigma Tau Delta.

Solomon, Philip
RIETS
History
Dean's List, Hamevasar, SSSJ.

Aaron Siegal

David Silber

Jacob Silvera

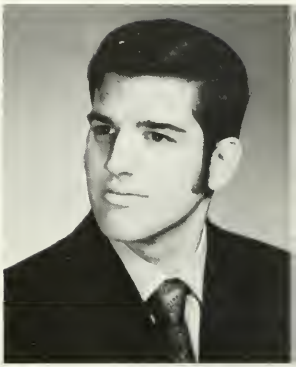
Steven Silverman

Alan Singer

Bernard Skydell

Phillip Solomon

Michael Spero

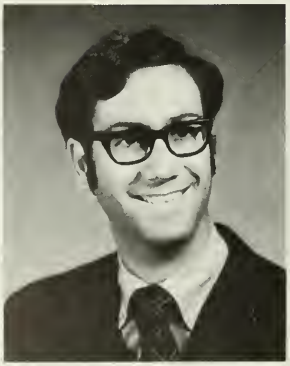


Ira Spodek

Cary Sprung

Harry Sprung

Zvi Sprung



Keith Staiman

Kenneth Stein

Spero, Michael
RIETS

Pre-Med

Pre-Med Honor Society, Wrestling Team, Student Court, Senior Class Sec-Treas.

Spodek, Ira
RIETS

Math

Dean's List, Math Honor Society, Asst to Ed-in-Chief **Masmid,** Math Club.

Sprung, Cary
EMC

Psych

Intramurals, Balanced Basketball, Senior Head Justice EMC, Nir.

Sprung, Harry
JSS

English

Honorary English Society, Commentator, Neighborhood Youth Corps.

Sprung, Zvi
RIETS

Math

Masmid, Deans List.

Staiman, Keith
RIETS

Pre-Med

Commentator, Tempo, Fencing Team, Big Brother.

Stein, Kennth
RIETS

English

Dean's List, English Honor Society, Youth Corps.

Stein, Robert
RIETS

History

Bnei Akiva Club, Commentator.

Steinhart, Carl
RIETS

Bio

WYUR, EMC Sec-Treas Junior Class.

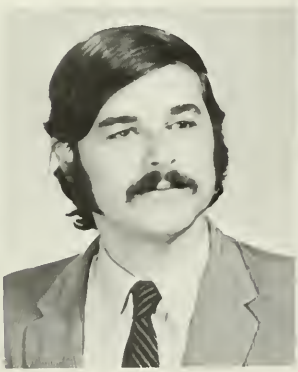
Sudwerts, Michael
EMC

Chem

American Chemical Society, Ed-in-Chief Nir, Judo Team.

Robert Stein

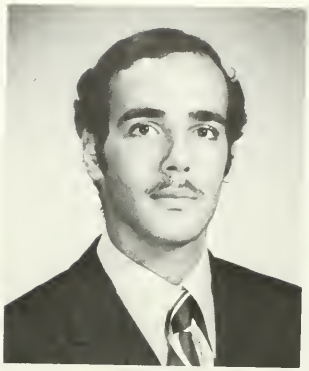
Carl Steinhart



Samuel Stern

A. Michael Sudwerts

David Sullum



Solomon Sutton

Israel Teitelbaum

Gerald Tepler

Sullum, David
JSS

Pre-Med

Alpha Epsilon Delta, Pre-Med Journ Poetry Journal.

Sutton, Solomon
EMC

Psych

Nir, Swimming instructor, SSSJ, Psych ogy Club.

Teitelbaum, Israel
RIETS

Bio

Photo Editor Commentator, Soph S Treas, Junior Class Pres, Senior Cl Pres.

Tepler, Gerald
EMC

Pre-Med

Kol, Fencing Team, Dramatic Socie EMC Student Court.

Terner, Warren
EMC

History

Commentator, Tour Guide, Neighbo hood Youth Corps, Blood Drive.

Traube, Joel
RIETS

Poli Sci

Young Democrats, Poli Sci Club, Cor mentator, **Masmid,** Tempo, SOY, Dean List, Dramatic Society.

Turoff, Norman
RIETS

Pre-Med

Alpha Epsilon Delta, Commentato Tempo, Student-Faculty Judiciar Comm.

Udell, Elliot
JSS

Biology

Commentator, Chem, Biology Clubs.

Verstaendig, Joel
EMC

Psychology

Pres Psych Honor Society, Pi Gamma Mu, Dean's List, Director's List, **Senio Editor Masmid,** Flambeau II, EMC junior class Veep, senior class Pres, Co-Chairman Publicity Committee, Election Committee.

Volk, Marc
RIETS

Sociology

Sociology Club, Curriculum Evaluation Comm, WYUR, Big Brother.

Wachsman, Philip
RIETS

Psychology

Balanced Basketball Team, Intramurals.

Warren Turner

Joel Traube

Norman Turoff

Elliot Udell

Joel Verstaendig

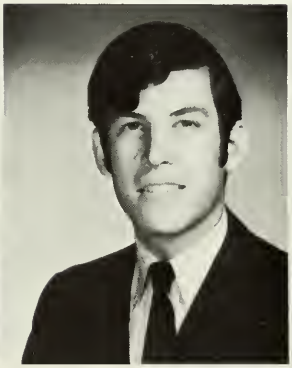
Marc Volk

Phillip Wachsman

Hubert Weinberg

Gerald Weisberg

David Weiss



Irwin Weiss

Robert Weiss

Saul Weiss

Stanley Weiss

Zvi Weiss

Leon Wertheimer

Weinberg, Hubert
RIETS

Pre-Med

Alpha Epsilon Delta, WYUR, Library Committee.

Weisberg, Gerald
EMC

Pre-Dent

Tennis Team.

Weiss, Irwin
RIETS

Math

Swimming Instructor, Dramatic Society.

Weiss, David
RIETS

Math

Senior Class Pres, Tour Guide.

Weiss, Bob
EMC

Poli Sci

Dean's List, Capt Wrestling Team, Junior Class Pres, Veep YCSC, Pres YCSC, Senate.

Weiss, Stanley
RIETS

Pre-Dent

Biology Club, Discount Committee Chairman.

Weiss, Thomas
RIETS

Pre-Med

Alpha Epsilon Delta, Chess Club, Tempo, Commentator, Kol, Neighborhood Youth Corps.

Weiss, Zvi
RIETS

Pre-Engineering

Dean's List, Physics Club, Fencing Team, WYUR.

Wendroff, Michael
EMC

History

Production-Managing Ed Masmid, Asst-to Ed-in-Chief Commentator, Mgr Balanced Basketball, Co-Chairman Publicity Comm, EMC Student Court Justice, Chairman EMC Canvassing Committee.

Wertheimer, Leon
EMC

Pre-Dental

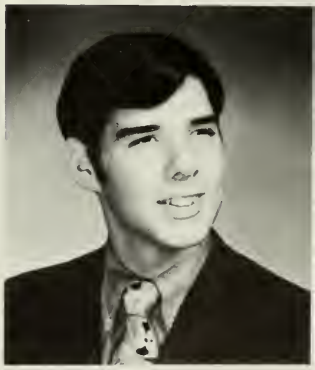
Business Mgr Nir, WYUR, EMC Student Court, Veep Senior Class EMC.

Westle, Robert
JSS

History

Wrestling, Bowling Teams, Big Brother.

Thomas Weiss



Michael Wendroff

Robert Westle

Melvin Wiederkehr

Leo Wiener

Lawrence Wise

Wiederkehr, Melvin
RIETS
Pre-Med
Dean's List, Pre-Med Honor Society, Chavrusa Program.

Wiener, Daniel
EMC
Pre-Med
Alpha Epsilon Delta, Tempo, Varsity Basketball Team.

Wiener, Leo
RIETS
Pre-Med
Le Flambeau, Masmid, Biology Club.

Wiesen, Mark
EMC
Pre-Med
Alpha Epsilon Delta, Dean's List, Commentator.

Wise, Lawrence
EMC
History

Worenklein, Abraham
RIETS
Psychology
Psych Club, Commentator, Dinner Committee, Yavneh.

Yagoda, Arnold
EMC
Pre-Med
Alpha Epsilon Delta, Assoc Editor **Masmid,** Fencing Team, Senate, Neighborhood Youth Program.

Yarmak, Joel
RIETS
Math
Hamevaser circulation editor, Pi Mu Epsilon, Vice-Pres SOY.

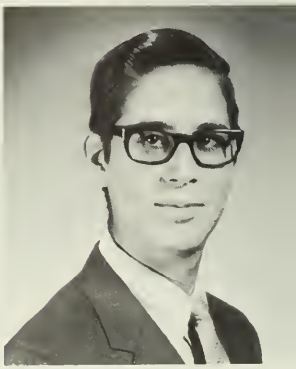
Zahtz, Merrill
JSS
Pre-Med
Co-Chairman Student Directory, Karate Team, Youth Corps.

Zeffren, Jacob
RIETS
Pre-Med
Alpha Delta Epsilon, Dean's List, Kol, **Masmid,** Biology Club.

Zemel, Mathias
RIETS
Pre-Med
Kol, WYUR, Chemistry Research.

Daniel Wiener

Mark Weisen



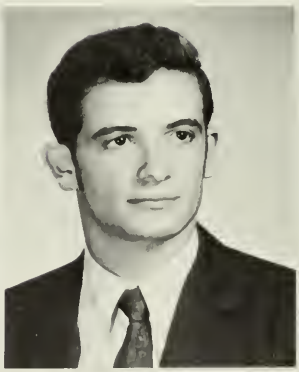
Abraham Worenklein

Arnold Yagoda

Joel Yarmak

Merrill Zahtz

Jacob Zeffren

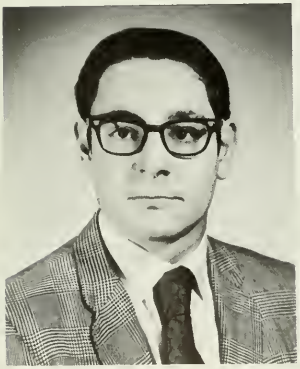


Allen Zelman

Mathias Zemel

Mark Zitter

Matthew Zizmor



Irving Zoltan

Jacob Zylberman

Mark Blechner

Zitter, Mark
JSS

Chem

Swimming Instructor, Dramatics Society, Chemistry Club.

Zizmor, Matthew
EMC

Pre-Dental

Israel Aliyah Club, Hamashkif, Nir, Masmid, Student Directory.

Zoltan, Irving
RIETS

Pre-Med

Alpha Epsilon Delta, Editor-in-Chief "Sounding Board", Tempo, Fencing team.

Zylberman, Jacob
RIETS

Eco

Eco club, **Masmid,** Big Brother, Weekend Hospitality Chairman, Parshat Hashavua Chairman.

Blechnex, Mark
RIETS

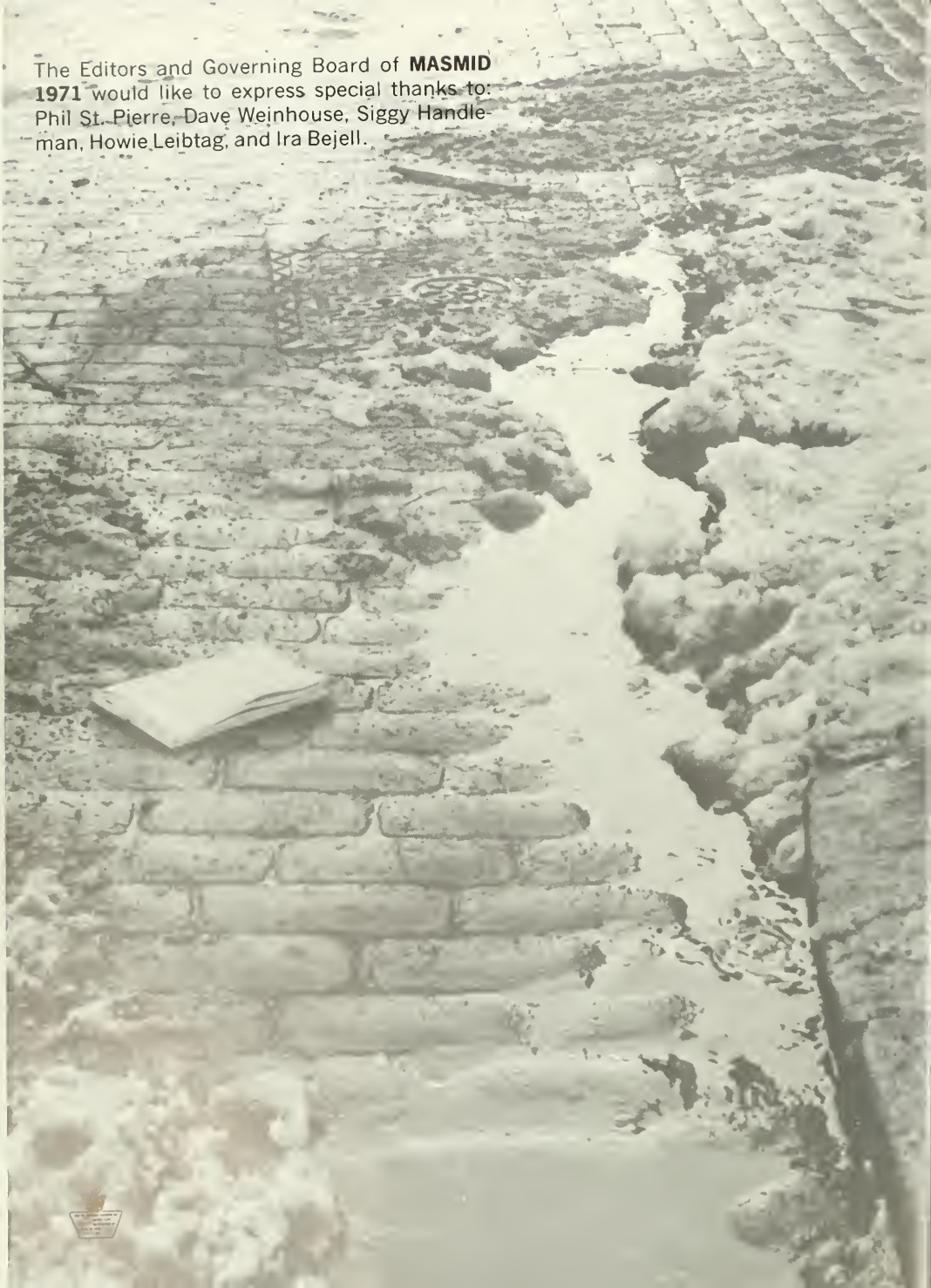
Eco, **Masmid,** Bus Staff, Senior Dinner Committee.

The Phillip Leiberman Memorial Award

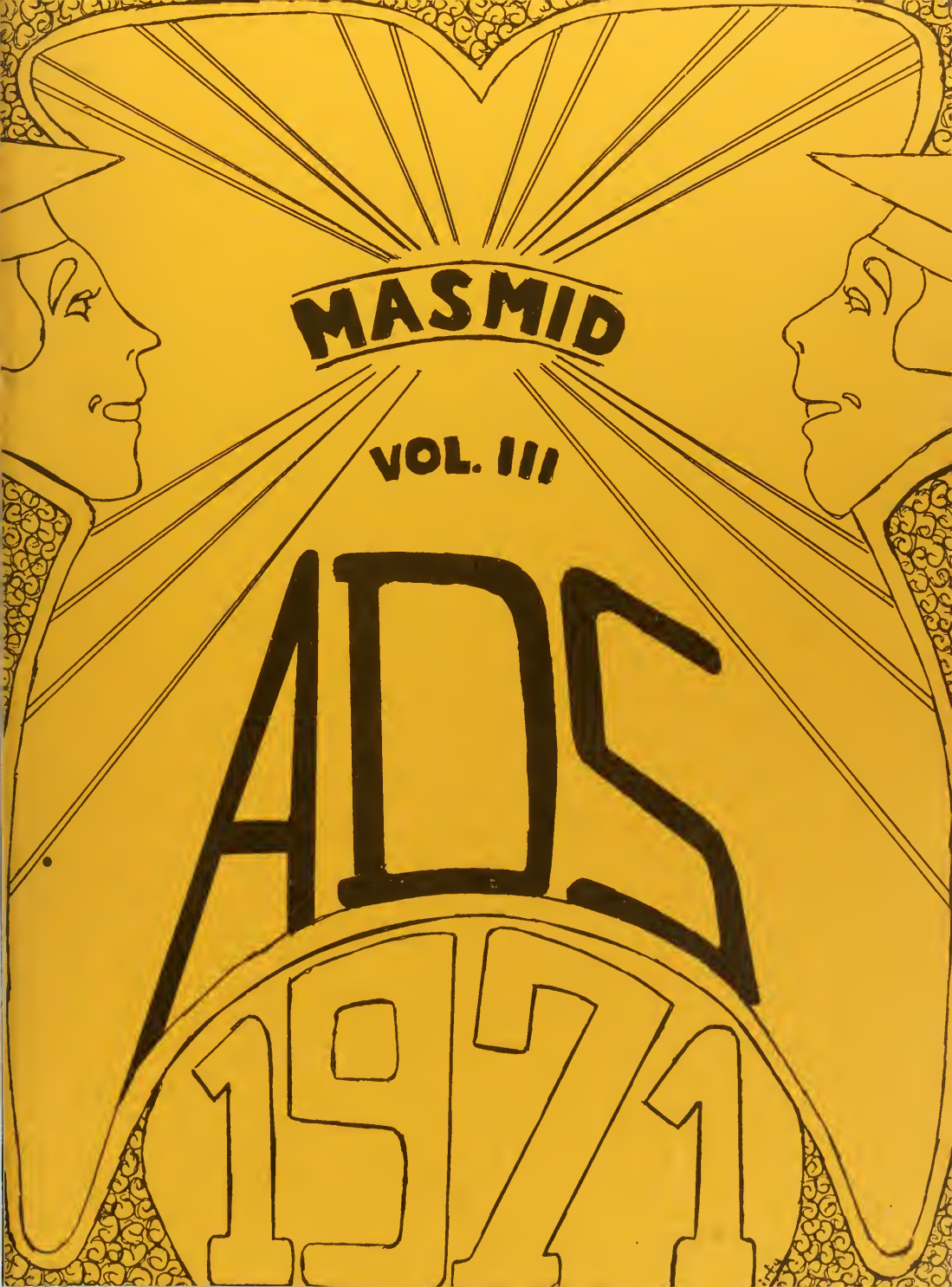
Philip Lieberman
of blessed memory

The Philip Lieberman Memorial Award is presented annually by the graduating class to the senior it considers highest in character and personality and who has offered outstanding service to his class. This year, the class of 1971 has chosen **Heshie Billet** of Brooklyn, New York, as the recipient. A RIETS student majoring in history, Heshie served as the President of SOY in his senior year. In a school where motives are always under the heaviest scrutiny, Hesh has displayed honesty, sincerity, and a selfless devotion to the service of his school and the Jewish community.

The Editors and Governing Board of **MASMID 1971** would like to express special thanks to: Phil St. Pierre, Dave Weinhouse, Siggy Handleman, Howie Leibtag, and Ira Bejell.



Yeshiva University Libraries
1 0378 0017369 7


MASMID
VOL. III
ADS
1971

this is the ad section

MASMID 1971

VOLUME THREE

*

EDITORS-IN-CHIEF

david leibtag howard dorfman

BUISNESS MANAGER

michael fromovitz

ART EDITOR

irv cantor

HOWARD:

NOW THAT YOU'VE GRADUATED
(Thank God)

GET A JOB !

DAD
MOM
AUNT FLORENCE
UNCLE SID
SUSAN

CONGRATULATIONS

TO

IRA JASKOL

AND THE

GRADUATING CLASS OF 1971

Mother, Shelly, Tina, Joyce
Grandma
Joe and Sarah Rosenberg
Bessie Rosenberg
Jack Rosenberg
Bernie and Ray Weinstein
Simcha Rosenberg

CONGRATULATIONS

TO

MARK W. KARASICK

ON YOUR GRADUATION

MOTHER, FATHER & GEORGE
BERNICE, BENJY & ALYSSA
BABADEAR & ZEDE
UNCLE JACK & AUNT ANITA
MR. & MRS. J. ULEVITCH
LINDA

COMPLIMENTS OF

MALDEN KNITTING MILLS

CONGRATULATINS

to

DANNY KURTZER

and the

CLASS OF '71

ROUTE MESSAGE SERVICE,INC.

42-05 27th St.

Long Island City

392-9050

NATHAN & SYLVIA KURTZER

EDWARD & BERNICE KURTZER

BEN KURTZER AND BERNARD C.

CONGRATULATIONS

TO

HARVEY

AND THE

CLASS OF '71

ON THEIR GRADUATION

from his parents and sister

RUTH, AARON & DIANE BENNETT

ROCKOFF MEN'S WEAR

170 ELMORA AVE.

ELIZABETH, N.J.

BEST WISHES

TO

GARY SCHULMAN

FROM

THE CHALFIN FAMILY

WHEN IN LAKEWOOD
A Good Place to Eat
R&S KOSHER DELICATESSEN
and restaurant
-
416 Clifton Lakawood N.J.
only shomer shabbos
restaurant in ocean
& monmouth counties

congratulations to LEO BEER
upon his graduation from
yeshiva university and his
forthcoming marriage to
Nettie Orchier.

Our Very Best Wishes to
SHELDON SCHWARTZ
Mom, Dad & Judy
A.J. Kurtz & Sons-drygooods
Renell Bakery
H. Isaacson Inc.-silverware
Itzek Fogel-catering
Mauzone Take Home Foods

MAZOL TOV
to
HOWARD FLAUM
on his graduation
from
Max Brooks & Family

mazol tov to NORMAN B. TUROFF
on your graduation
Best wishes for future success
Grandma
Mom and Dad
Anne and Larry Jacobs
Larry

To Our Nephew
MARK BLECHNER
On His Graduation From
YESHIVA COLLEGE
Our Hearty MAZOL TOV,
With Best Wishes for Success
in every way.
THE THURM FAMILIES
Producers of MIGDAL & HAOLAM Kosher Cheese

AZRIEL FEINER
(Yeshiva College '61)
-
Penn Mutual Life Insurance Company
91-31 Queens Blvd.
Elmhurst, N.Y.
478-6500

BEST WISHES
to
NORM CANTOR
from
Rev. & Mrs.Ben Cantor

congratulations to norman cantor
mr. & mrs. s. taub
chicago, ill.

MAZOL-TOV AND MUCH NACHAS

TO Marvin T. Metzger

AND CLASSMATES

Mother & Dad
Rabbi Norman
Roslyn & Hillel Berlat
Marty & Selma
Mr. & Mrs. Herman Gelband
Madeline & Jewel

CONGRATULATIONS AND BEST OF LUCK

TO

MENDY

MR. AND MRS. SAUL FROMEN

best wishes to william schechter
on his oraduation.

mom, dad,
harold
jay
debbie
charlie

BEST WISHES TO SHELDON ARON

Mother, Father and Marc
Mom & Dad Steinmetz & Family
The Salad Greens
Milton & Deena Ehrenreich
President Hotel
Swan Lake, N.Y.

Congratulations upon your

graduation and upcoming

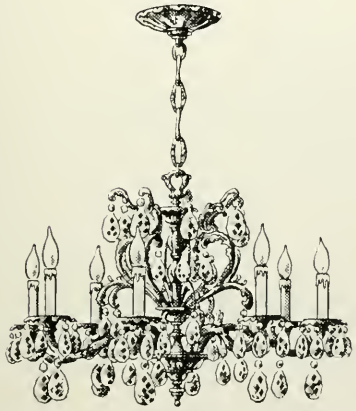
marriage.

Mr. & Mrs. Zoltan Fried
and Sam

Herman and Sara Adler

Delma Studios INC.
OUR OFFICIAL PHOTOGRAPHER
125 PARK AVENUE SOUTH
NEW YORK N.Y 10003

Decorating begins at the top



To set the mood of a room, begin at the top with a shimmering chandelier by Progress Lighting. Choose this chandelier for elegance and grandeur. Its crystal prisms and eight golden arms swirl up to a brilliant golden crown.
Hand-chased bronze with a satin finish of antique gold, its curves are accented by the brilliance of cut and polished crystal.
Visit our showrooms and inspect our entire collection of Progress chandeliers.

Light up your world with **progress**

S. BLECHNER CO., INC.

UNIVERSAL
LIGHTING FIXTURE MFG. CO., INC.
QUINCY, MASS. 02170

"First In Residential Lighting"

HARRY ROCK

AND CO.

4940 WOODLAND AVE.

CLEVELAND, OHIO 44104

STAIMAN BROTHERS
scrap iron and metals . waste paper . structural steel
201 hepburn street williamsport, pa. 17701 323-9494

CONGRATULATIONS CLASS OF 1971

CENTRAL HOME TRUST COMPANY OF ELIZABETH NEW JERSEY

A UNITED JERSEY BANK
201-354-7400

CONGRATULATIONS ! BEST OF LUCK IN THE
COMING YEARS IN ALL YOUR THEATRICAL &
GENERAL ENDEAVORS.

LOVE FROM
BROTHERS SANDY, BOB & RICHARD
AND
SISTER GRETA

may you be showered with myriads of blessings until 120 years, dearly beloved son and brother, nehemiah israel ben-zav. we rejoice with you upon your reaching the milestone of graduation from yeshive university.

all our love

mother and dad
aviva & muttie davidowitz
judith bracha josepha
edythe riva
eliakum a. moshe uri

JAMES STRIAR SCHOOL STUDENT COUNCIL

CONGRATULATES THE CLASS OF '71

Best Wishes For A Long,Happy And Successful Future.

Aunt Florie & Uncle Sid

congratulations to steven silverman and his classmates

abba, imma, janet, laurie and grandma

Mazol Tov and Best Wishes to our son, Ira and his fellow graduates

Sidney and Lillian Spodek

Mr. & Mrs. Julius Rosman, Dr. & Mrs. Martin Rosman and son, Dr. Howard Rosman and Sidney congratulate Lawrence and his classmates upon their graduation.

best of luck to david weiss in all his future endeavors

karavan fashions, inc.

CONGRATULATIONS AND BEST WISHES TO ALVIN

FROM YOUR LOVING PARENTS,BROTHERS&SISTERS.

RABBI AND MRS. BENDELSTEIN AND FAMILY

Best Wishes to our son and brother Michael Shlomo Miller

Rabbi and Mrs. Israel Miller
David, Debbie and Judy

congratulations and best wishes to abraham worenklein and the class of '71.

a friend

Dina Manufacturing Co., Inc.
26 West 38th Street
New York, N.Y. 10018

Pransky's
congratulate
one.

Congratulation on your graduation

JOHN DAVID LOIKE

from
Mr. and Mrs. Loike
Mr. and Mrs. Traube
"Never Again Yeshiva University"
J.D.L.

BEST TO ALLAN ZELMEN
from
I and B's
Dress Shop
Custom Made And Alterations
824 Avenue S
Brooklyn, N.Y.
645-2300

CONGRATULATION ON YOUR GRADUATION

Herb Appleberg
special agent

NEW YORK LIFE INSURANCE COMPANY
start your financial security now!

Congratulations and Best Wishes to Philip Tippy Wachsman.

Mother and Dad,
Brothers and Sister

CONGRATULATIONS TO

HOWARD GANS

from

ROWE DOOR SALES CO.
1510 Ross Ave.
Scranton, Pa.18509

CONGRATULATIONS
TO

ALAN ELSTEIN

from

Mother & Dad
Barbara & Leonard

congratulations class of '71

mr. & mrs. hy presser, ira, sheldon jay and cindy
and grandmother, mrs. wasserman

THE NATIONAL STATE BANK
ELIZABETH, NEW JERSEY

BEST OF LUCK
TO
DAVID WEISS
FROM
MOM,DAD
ANNIE & LESTER

CONGRATULATIONS CLASS OF '71

THE BENSINGER'S

COMPLIMENTS OF

Dr. and Mrs. Jacob E. Goldman

CONGRATULATIONS TO:

Bozo
Gever
Sweetie-Pie
Perry-Poo
Shaya-Poo

FROM:

Marvin Berger
Baruch Cohen
Avraham Kaufold
Pinchas Mitteldorf
Sheldon Osofsky

To Robbie

Congratulations & Best Wishes
for the future

Mom, Dad,
Sandi, Dick, Kevin
and the Roth Family

Congratulations to Joe and Class of '71

Mr. and Mrs. Ben Perecman
Mr. Jack Perecman
Mr. and Mrs. Burton Cohen
Mr. and Mrs. Milton Duchan
and
CAROL

CONGRATULATIONS TO

Sheldon Israel Feinstein

on his graduation.

Mom, Dad and Roberta

To all my fellow classmates who filled
out the forms for the student directory
before the first deadline.

Aaron Israel "ideas" Reichel
Editor

CONGRATULATIONS TO MENDY AND THE CLASS OF '71

THE FROMOVITZ FAMILY

BEST WISHES TO CLASS

OF '71

MR. & MRS. J. BILLET

Congratulation; You made it

Mr. & Mrs. Murry Copio
Mr. & Mrs. Martin Hambros
Mr. & Mrs. Samson Hamburg
Mr. & Mrs. Jules Organ

CONGRATULATIONS
TO
Joseph I. Cohen

Dad & Mom
Esther Lea & Ephraim Zimand
Ricki & Abraham Autrichtig

Mazol Tov
to

MARVIN

from

Mother,Father & Jimmy

Mazol Tov to David Graber and Naomi Pinchas
on their graduation and marriage

Dad, Mom, and Sister

CONGRATULATIONS TO THE
GRADUATING CLASS OF'71

Mr. & Mrs. David Lipshitz & Sons

MERCHANTS MOTORS, INC.

MANCHESTER & HOOKSETT, N.H.

Congratulations and Best Wishes to all Graduates

Mr. and Mrs. Edward Kaufold & Family

MATHIAS ZEMEL

In memory of his Grandparents

Mates Bessen Lena Zamel

COMPLIMENTS
OF

Dr. & Mrs. L.N. Bernstein
and Family

Congratulations To

JOEL VERSTAENDIG

on his graduation

Mom
Dad
Stanley
Grandma

Congratulations
to

DAVID REISS

from

Mom and Dad
Daniel
Michael
and
Jonathan

Mazol Tov and Best Wishes to our dear Son

MARK WIESEN

on his graduation

From his parents and brother

CONGRATULATIONS TO SHELDON
AND THE CLASS OF '71

THE MILLER FAMILY

BEST WISHES TO CLASS

OF '71

Dr. & Mrs. S. Karp & Family

CONGRATULATIONS TO ALL THE YESHIVA GRADUATES

EMIL RAMAT

Congratulations and Best Wishes to our Son & Brother

Rabbi and Mrs. Abraham Leibtag
Chayim, Menachem, Reena, and Adina
Akron, Ohio

Congratulation to Judi and Stu

Mom and Dad

Best Wishes to Neal Ginsberg

The Moinesters
Roslyn, Louis, June, Doris, Isaac, Nina

Best Wishes To

DANIEL

from
Mom, Dad and Grandma
Hillel, Lisa & Aryeh
David & Florence

Mazol Tov
to
JOEL YARMAK
upon his graduation
From Mom, Dad, Joyce, Sara Dee,
Shelly & Yitz

Atlantic Savings & Loan Ass'n
175 Remsen St. Brooklyn, N.Y.
LEONARD D. O'BRIEN
President

Brocho V'Hatzlocho to DAVID LAWRENCE

Mr. & Mrs. Louis Lawrence
and Seena
Mr. & Mrs. Steven Lawrence
Mr. & Mrs. Abraham Rothberg
and Stuart
Mr. & Mrs. F. W. Brenner
Zoltan and Erika

Good Luck to Burt, and his fellow graduates.

Rabbi and Mrs. Eugene J. Cohen
Batsheva & Leeber

Congratulations to George I. Grossberg & the class of '71

From Delmar Gardens, one of the finest kosher nursing homes in the Midwest. Owned by: Israel & Yetra Goldberg
Henry & Barbara Grossberg
Leland & Vernon Aves., St. Louis, Mo. 63130
Tel: 314-726-4767

Congratulations to Mendel upon his graduation.

Mother, Mayer, Helen

FROM A FRIEND

COMPLIMENTS
OF
HOTEL LATHAM
4 E. 28th St.
New York, N.Y.

With Great Pride, we are most happy
to extend our Best Wishes to our son,
Elliot Barry and his fiancee Paula Alpert,
on their Graduation.
Mazol Tov.

Mr. & Mrs. William Jacobs

Congratulations to our Son and brother

ELIOT

upon his graduation

Mr. and Mrs. George Lauer
Mr. and Mrs. Irving Schachter

Mr. and Mrs. Abraham Pincus
Mr. and Mrs. Seymour Pincus
Zeena, Gershon and Dov
wish Mazol Tov to their grandson, son, & brother

HESHY

on his graduation

Heartiest wishes of Mazol-Tov to George
on his graduation and acceptance to Medical School.

Your loving parents & brother Gabe

Mazol Tov and Best Wishes to our son and brother Noah upon his graduation.

Dad, Mom, Izzy, and Sara

Congratulations to the Graduating Seniors

Mr. and Mrs. I. Eichler
Mr. and Mrs. D. Fink
David Elliot Poultry Farms, Inc.

Mazol Tov and Best Wishes to Elisha Citroen on the occasion of his graduation.

Family and Friends

Mazol Tov and Best Wishes
to Shimon Farkas
from your everloving wife, Veronica
your dear mother
Veronica's dear parents & brother
Frici, Joe, and Ivan Weiss

Congratulations and Mazol Tov Phill
Best Wishes to You and Your classmates
for a successful and meaningful future.

Mr. and Mrs. Sol Soloman & Family

Mazol Tov and Best Wishes to Kenneth Stein upon his graduation.

Mr. and Mrs. David Stein

CONGRATULATIONS and BEST WISHES

TO OUR DEAR SON

BERNARD

Mr. and Mrs. A. Skydell

CREST OLDSMOBILE CORP.

BRONX, N.Y.

Complete Stock of Jerusalem Wines

177th St. Wines and Liquors

702 West 177th St.

in memory of

our beloved

ikereth habayith

sonia kurland o"h

robert and son

nathan j. kurland

IN HONOR OF ZVI WEISS

Best Wishes

to

JEFFREY FEINSTEIN

Mom, Dad & Sharon
Uncle Abe and,
Aunt Anita
Cousin Kevin
Grandma & Chana

PAVEY

envelope & tag corp.

Jersey City, N.J.

N.Y. Tel. 962-0440
N.J. Tel. 434-2100

buy direct from mfr.

CONGRATULATIONS

to

ARNOLD YAGODA

upon his graduation

from his family

Hatzlacha Raba in everything you do

to our beloved son & brother

ZVI I. WEISS

Abba, Imma, Chanie, Varda, Aryeh,
and Adina

Citarella Liquor Store

WHITEHALL HARDWARE CO.

Congratulation to
SOL
Mom,Dad, Madeline-Ray

P C SUPPLY COMPANY

GENERAL WHOLESALE
ELECTRIC CO.

From a Friend of
Matthew L. Zizmor

best wishes to Jack
Mr. & Mrs. Edward Lerner

Rabbi & Mrs. N. Wise & Family

Congratulations to BARRY BULS
Mr. A. Buls & Debbie

best wishes
Dr.& Mrs. Jacob Benson

Congratulations Class of '71
Mr. & Mrs. M.Seidman & Seth

Congratulations Bob
Mother,Father & Jerry

FELIX & VINCENT
BARBER SHOP

Zaro's
Kosher Meat Market

Congratulations to
STAN WEISS. MOM & DAD

Compliments to
MARK BLECHNER
The Haugers

Congratulations to
our son CHAIM
Mr. & Mrs. Aron Lauber

Compliments to
IRVING FRIEDMAN

Mazol Tov to
PHILIP TIPPY WACHSMAN
Rabbi & Mrs. J. Rudman

Best wishes to NORBERT
UncleManki,Aunt Alice
and David

Best of Luck to DAVE WEISS
Victoria Needlework
Fort Tryon Florists
CONGRATULATIONS TO IRA
Mr.& Mrs.Leo Oster & Family
compliments of
Dorothy & Robert Marmorstein
A FAREWELL TO ELEVATORS !
Bonnie Engel & Joel Schwitzer
mazol tov yeshiva graduates
beth jacob synagogue
In honor of the birth of our
son JOEL MORDECAI
mazol tov to DAVID LAWRENCE
Rabbi & Mrs. M. Abramchik
Meyer's Automotive
Mr.& Mrs. Yale Ducker & Family
compliments of
louie and jeanne
Congratulations to
HAROLD HOROWITZ
Councilman & Mrs. Larry Rose

GLENMERE FARMS, INC.

compliments from
LUDWIG ROSENBERG
Oneg Take Home Foods
Love and best wishes to HARRIS
Mother & Dad

good luck Jack
Trenton Tabacco Co.

best wishes to the '71 graduates
Y.I. of Montreal Mens Club
COMPLIMENTS OF
Mr. & Mrs. Sidney Meistrich
MOZEL TOV TO DAVID LAWRENCE
Mr. & Mrs. J. Rudlin
friend of a friend
congratulations jack

Compliments of
Agudas Achim Synagogue

SEMEL'S SELF SERVICE GROCERY
Mazone Home Kosher Products,Inc.

GOOD LUCK TO
THE CLASS OF '71

TO G.S.
U.Y.B.------S.Z.

Congratulations to J.Mermelstein
N.J. Tobacco Co.

ZEKE

Best wishes to
MARTY GREENFIELD
Uncle Willie,Aunt Rose and
Family

Compliments of Assemblyman
& Mrs. Arthur "Jerry" Kremer

Best wishes to
Bernard Baruch Klein
Mr. & Mrs. Zicherman

ROYAL MILLS INC.

Bilmar Rubber & Plumbing
Sales Co. Inc.

Best of Luck to
DAVID WEISS
The Steins

COMPLIMENTS OF
Beth Emrth Congregation

ROSE'S TAILORING
Cleveland,Ohio

Mr. E. Mahler
WHOLESALE FOOD DISTRIBUTOR

JONAH GOLD
Wines & Liquors

Best wishes to
BARRY
Aunt Doli & Uncle Mike

SHOLOM'S
ALL-REDI GLATT KOSHER

Congratulation & Best Wishes
Mrs. M. Pine

---

much luck & happiness ISI
Mrs. David Teitelbaum

CONGRATULATIONS
Shimon
Mrs.B.Feld

Mazol Tov
BARRY - Levi
Mr. & Mrs. M.Leo Storch

Dr. & Mrs. Charles Siegel

---

caroma funeral home

Best wishes to
STUART GREENBERG

---

compliments of
a friend

STEINWAY
BLIND & GLASS CO.

To ou Son NORBERT
For a happy future
Mom & Dad

ISRAEL KOSHER MEAT
MARKET INC.

---

royal handprints ltd.

GLORIA MERRIL DESIGNS

Serhey-Davidson Corp.
Insurance

Broadview Nursing Home

MONTGOMERY PAPER CO.

Dicker's Kosher Meats

Sol Schorr
N.Y. Life Insurance

Mahuhay Uncle Bernie
Auremele Geller

. The Continental
DELICATESSEN KOSHER RESTAURANT
catering and israeli food
732 West 181st St.
N.Y. N.Y. 10033

BEST WISHES TO OUR SON
ALLAN
from
Mr. and Mrs. Max Robbins & Missy

MAZOL TOV
TO OUR
" SONNY BOY "
Mr. & Mrs. Gilbert Cantor

CONGRATULATIONS TO ANDY AND THE CLASS OF '71
THE GELLER FAMILY

A FRIEND OF AVISHAI DAVID

mazol tov to ivy league hubert
father, mother, claude,
gerard & bella

CONGRATULATIONS
and
BEST WISHES
to
CHAIM LAUBER
from
Mr. & Mrs. S. Lauber

A FRIEND

Mazol Tov To My Nephew
JOSHUA ROSENTHAL
from
Rabbi & Mrs. S. Klass
Publisher of the Jewish Press
America's leading Anglo-Jewish newspaper

congratulations and best wishes
to HOWARD GOLDBERG
upon his graduation
Mr. & Mrs. Julius Finkel

Congratulations to Solomon Goldfinger

from the Cometer Lighting Fixture Co.

Leopold Bennet, Pres., & his family

BEST OF LUCK

to

DAVID LAWRENCE

from

MR. & MRS. DAVE CAPLAN

Richmond, Virginia

MAZOL TOV and BEST WISHES

for continued success

to our son and nephew

MARK M. BLECHNER

" Alay V'hatzlach "

The Blechner Families

Brookline Needham Zurich
Newton London Jerusalem

DIAMOND BRAND PROVISIONS CO. INC.

Wholesale Meats and Provisions

442 East 13th St.
New York 9, N.Y.
ORegon 3-4050

CONGRATULATIONS and BEST WISHES

to

DAVID LEIBTAG

Adath Israel Anshe Sfard Cong.

Akron, Ohio

best of luck to freedy mehl,

and to the entire graduating

class (especially epeech majors)

mom, dad, and sid

CONGRATULATIONS

CLASS OF '71

THE COMET'S

Cleveland, Ohio

כבש שלמה נחמיה הרבה הצרה

Shlomo, Noah, Herbie

הם כבש שלמה בדרים

Minyan, Curfew, Noise

GOOD LUCK !

3rd floor high school dorm.

Congratulations to my

dear son Nathan

from your loving father

Robert Kurland
Jeweler
4 W. 47th St.
Booths 63-64
PL 7-3363

CONGRATULATIONS

to

MICHAEL FROMOVITZ

from

DAL CONSTRUCTION INC.

Cleveland, Ohio

CONGRATULATIONS and BEST WISHES

TO OUR DEAR SON AND BROTHER

LARRY

ON HIS GRADUATION

Mr. and Mrs. Herman Schiffman

Murry, Sidney & Philip

with all good wishes to barry

from

grandma & grandpa
mom and dad
sandra, paul and penny

COMPLIMENTS

of

ALPINE BAKE SHOPPE INC.
84 Nagle Ave.
N.Y. N.Y. 10040

MAZOL TOV TO SOL

from his PARENTS & GRANDPARENTS

Mr. & Mrs. Henry Klughaupt
Mr. & Mrs. Jakob Ginsberger

New York Corrugated Box Co.

942 Grand Street

Brooklyn, N.Y.

EV 8-0555

best wishes to buddy skydell

mr. & mrs. marvin j. herskowitz

Congratulations to Harry Landerer

upon his graduation

from

SAUL'S
appetizing,dairy and nut shop
207 Chorch Ave.
Brooklyn, N.Y. 11218

CONGRATULATIONS TO IRA OSTER

THE MESKIN & DAINOW FAMILIES

congratulations to gilly

momes, popes and ish

CONGRATULATIONS & BEST OF LUCK
TO OUR SONS

JOEL, NATHAN AND WILLIE

May G-d guide them in all their
future endeavors.

Mr. & Mrs. David Schwitzer

Mazol Tov & Best Wishes

to HARRY

from

Mother, Father, sisters
Helen and Lily.
Brother-in-law, Aaron.
Neices and nephews
Stuart,Gail & Richard

MAZOL TOV TO OUR SON, MAYER

upon his graduation
and upon his forthcoming marriage
to Debra Gutman

from

Dr. & Mrs. Hyman Zahtz
Alan, Gerald, & Joyce

Congratuletions & Best Wishes

to CHAIM S. LAUBER

and the graduating class of '71

from

Mr. & Mrs. M. Schwarz

CONGRATULATIONS

to

MENDY FROMOVITZ

from

Mr. & Mrs. S. Roth

Cleveland, Ohio

MAZOL TOV & BEST WISHES

to JOSH ROSENTHAL

from

Mom, Dad, Bubby, Naomi
and Yudy Schwartz, and
Hindy & Jerry Greenwald

Mazol Tov & Best Wishes
to our Son & Brother
Martin L. Greenfield
from
Mother, Father, Sara,
Jeremy & Jay

Warmest Wishes for a bright future

to MAYER ZAHTZ

Herman and Lydia Gutman
Victor, Shoshana & Noemy
Debra, Jacqueline & Jeffrey

MAZOL TOV
our very best wishes to you
BERNARD BARUCH KLEIN
on this momentous occasion
Mazel & Brache !

Mr. & Mrs. Abe Rubinstein

friends of neal ginsberg

mr. and mrs. j. hammer

Congratulations, SOLOMON GOLDFINGER
You're not such a dummy after all.
Our best wishes forever.

Mom and Dad
Regina and Bill
And the whole family

CONGRATULATIONS & MAZOL TOV

from

MR. AND MRS. B. SERADSKY
&
SON

Torah Greetings to David Weiss

RUDEE'S LEA. GDS.,INC.
762-780 Wythe Avenue
Brooklyn, N.Y. 11211

PIKESVILLE LUMBER COMPANY
7104 Liberty Road
Baltimore, Maryland 21207
484-3800

COMPLIMENTS
harry's esso station
harry pick-proprieter
1535 albany avenue
hartford, conn.

In Honor of Our Son Yaakov's Graduation
Best Wishes & Hazlacha in the Future

Dr. and Mrs. J. Lester Zeffren
Dov, David, Jonathan

BETH ISRAEL CATERERS
exclusive caterers for
BETH ISRAEL JEWISH CENTER
345-7676

BRONX PAPER PRODUCTS CO., INC.
1260 Oak Point Ave.
Bronx, N.Y. 10474
DAyton 3-6100

mazol tov and best wishes
to our dear brother,
brother-in-law and
uncle

NORBERT BAUMANN

on his graduation
charlie, yaffa & danny

To My Beloved Son & Nephew

STUART GREENBERG

Mazol Tov. May your future be blessed
with success & happiness

MAZOL TOV & BEST WISHES

To MARVIN METZGER

Complimente of Beth Emeth Cong.
Uncle Len & Uncle Harold
Uncle Lew & Aunt Norma
Uncle Marty & Aunt Molly
Uncle Ben & Aunt Ethel
Uncle Jack & Aunt May

CONGRATULATIONS TO

JOEL MOSES TRAUBE

from

Jacob, Libby & Sheldon Traube
Zayda, Baba & Joseph Wachololer
and Edward Segal

Congratulations & Best Wishes
to MARC VOLK
on his graduation

Beth Joseph Center Hebrew School
1150 Saint Paul St.
Rochester, New York

IN HONOR OF DAVID I. COHEN

THE SISTERHOOD OF BETH DAVID SYNAGOGUE

WEST HARTFORD, CONNECTICUT

CONGRATULATIONS

HARTFORD CHAPTER

YESHIVA UNIVERSITY WOMEN'S ORGANIZATION

HARTFORD, CONN.

beracha vehatzlacha

to

shlomo orbach

from

his parents & grandmother

For all your travel needs call
ABE COHEN
BROADWAY TRAVEL INC.
1650 Broadway
New York, N.Y.10019
PL 7-8690

best wishes to our nephew

HARRIS J. COOPERMAN

uncle phil and aunt fannie novack

DONORS

Mr. & Mrs. Morris Acker

Ronoxa Fashions, Inc.

M & M Meat Company

Wonder Clean

Mr. & Mrs. Nathan David

Mr. Menachem David

Benny Hanauer

Clinton Milk Company

Thumans Provisions

Stanford J. Goldwater

Joseph & Reba Lipshitz

Mr. & Mrs. B. Malowitzky

Mr. & Mrs. S. Volk & Jerry

Mr. & Mrs. S. Waldman

Samuel Gottlieb Kosher Caterer

Mr. & Mrs. E. Ross & Sons

Miss Gertrude Minkove

Abraham N. Neufeld

Benno Gutman

Papilsky Caterers, Inc.

G&S Laundry & Linen Service

Ilene Gelber

Mrs. Eva Levine

Schnur Mfg. Co.

Abe Behr

D&W Kosher Meats & Poultry Inc.

Jamaica Prime Kosher

Mr. & Mrs. J. Westle

Mr. & Mrs. Alfred E. Westle

Mr. & Mrs. Roland Jacobs

Mr. & Mrs. E. Westle

Terminal French Cleaners

J. G. Younger

Little Lard Shop

A.Sklar & Sons, Inc.

Midway Electric Supply Co.

G&I Kosher European Bakeries

Sisterhood of Ft. Washinoton Synagogue

The Fine Family

A Fiend

Mrs. Tauba Lustig

Tasty Pastry Corp.

Zev Orbach

Yale Drug Co. Inc.

Brighton Special Foods Inc.

Diamond Drug Corp.

Legion Coffe Shop

Continental Handbags, Inc.

Murry Werbel

Leon Tempkin

A Friend

G. Mayer

TAKI
183

Printed in U.S.A. GROSS BROS. Printing Co. Inc. New York, N.Y. 10036